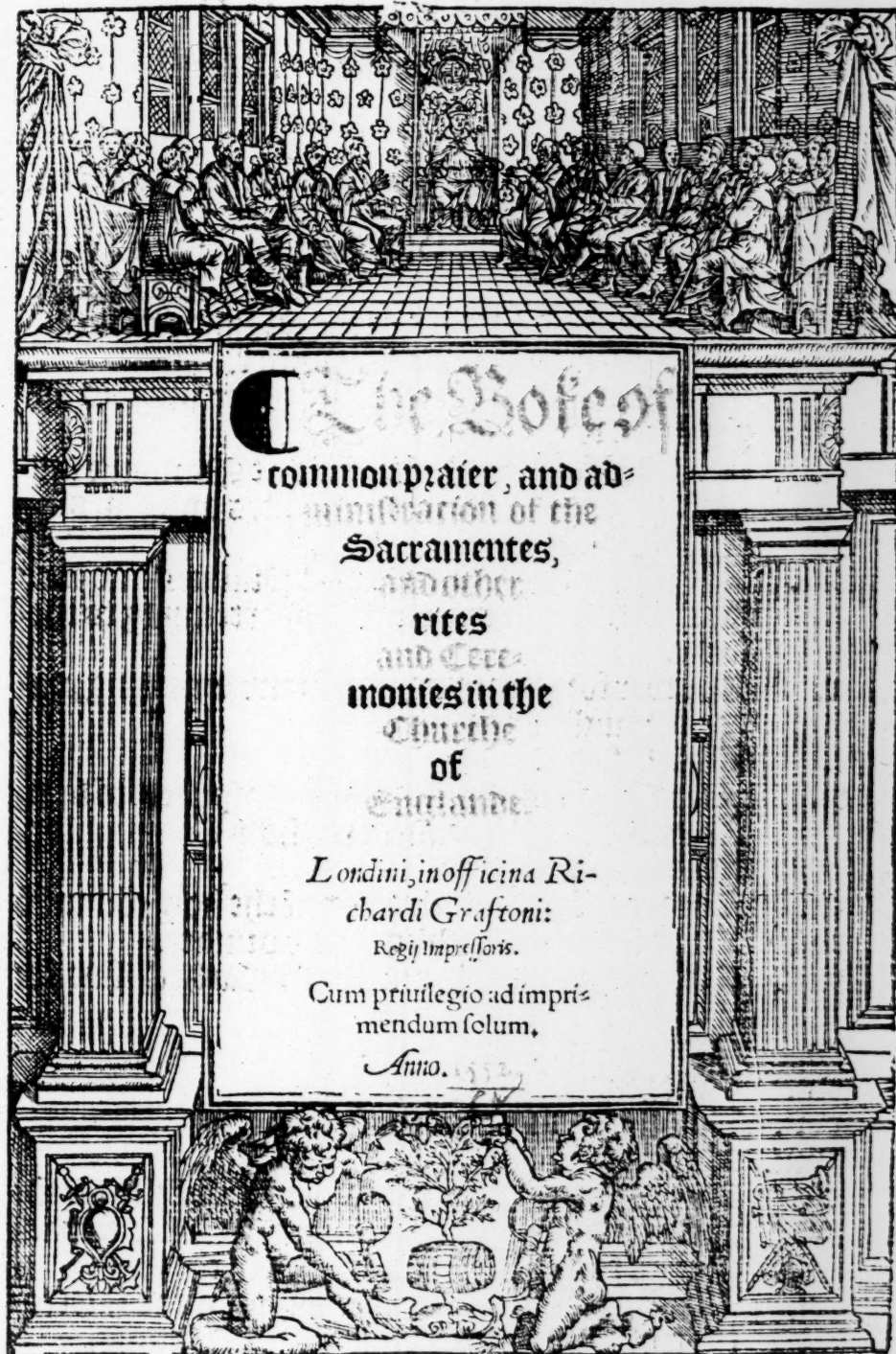


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BIBLIOTHECA
LAMBERTIANA

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The Preface.



Here was neuer any thyng by the witte of man so well deuised, or so sure establiſhed, whiche (in continuance of tyme) hath not been corrupted: as (among other thynges) it maie plainly appere by the common praiers in the churche, commonly called diuine ſeruiſe: the firſt originall & ground wherof, if a mā would ſerche out by the auncient fathers, he ſhall finde that theſame was not ordeined but of a good purpoſe, & for a greate aduancement of godlineſſe. For thei

ſo ordeined the matter, that all the whole Bible (or the greateſt parte thereof) ſhould be red ouer ones in the yere, entending thereby, that the clergie, and ſpecially ſuche as ware miniſters of the cōgregation, ſhould (by often readyng and meditation of Goddes wooꝝde) be ſtirred vp to godlines them ſelues, and be moze able alſo to exhoꝛte other by wholeſome doctrine, and to confute them that ware aduerſaries to the truth. And further, that the people (by daiely hearyng of holy ſcripture red in the Churche) ſhould continually profite moze and moze in the knowlege of God, and be the moze inflamed with the loue of his true religio. But theſe many yeres paſſed, this godly and decent order of the auncient fathers, hath been ſo altered, broken, and neglected, by plantyng in vncertain Stozies, Legendes, Reſponſes, Verſes, vain Repetitions, Commemoracions, and Sinodalles, that commonly when any boke of the Bible was begon, befoze thre or foure Chapiters ware red out, all the reſt ware vnredde. And in this ſorte the boke of Eſay was begon in Aduent, and the boke of Geneſis in Septuageſima: but thei ware onely begon, and neuer red thꝛough. After a like ſorte ware other bookes of holy ſcripture vſed. And moze ouer, where as ſainct Paule would haue ſuche language ſpoken to the people in the churche, as thei might vnderſtaunde, and haue profite by hearyng theſame, the ſeruiſe in this churche of Englande (theſe many yeres) hath been redde in Latin to the people, whiche thei vnderſtoode not, ſo that thei haue heard with their cares onely, and their hartes, ſpirite, and mynd, haue not been edified therby. And furthermore, notwithstanding that the auncient fathers, haue diuided the Pſalmes into ſeuen porcions, wherof euery one was called a Nocturne, now of late tyme, a fewe of them haue been daiely ſaid (and ofte repeated) and the reſt utterly omitted. Mozeouer, the number and hardneſſe of the rules, called the Pie, and the manifolde chaungynges

a.i.

of

The Preface.

of the seruice, was the cause, that to turne the boke onely, was so harde and intricate a matter, that many tymes there was moze businesse to finde out what should be red, then to rede it when it was founde out.

These inconueniences therfore considered, here is set furthe suche an order, whereby thesame shalbe redressed. And for a redinesse in this matter, here is drawen out a kalender for that purpose, whiche is plain and easie to be vnderstanden, wherin (somuche as maie be) the readyng of holy scriptures is so set furthe, that all thynges shalbe doen in order, without breakyng one pece thereof from another. For this cause be cut of Anthemes, Responses, Inuitatozies, and suche like thynges, as did breake the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules, therfore certain rules are here set furthe, whiche as thei be fewe in number, so thei be plain and easie to be vnderstanden. So that here you haue an order for praier (as touchyng the readyng of holy scripture) muche agreeable to the mynd and purpose of thold fathers, & a great deaie moze profitable and commodious, then that whiche of late was vsed. It is moze profitable, because here are left out many thynges, whereof some be vntrue, some vncertain, some vaine and superstitious, and is ordeined nothyng to be redde, but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded vpon thesame, and that in suche a language and order, as is moste easie and plain for the vnderstandyng, bothe of the readers and hearers. It is also moze commodious, bothe for the shortnes thereof, and for the plainesse of the order, and for that the rules be fewe and easie. Furthermore by this order, the curates shal nede none other boke for their publique seruice, but this boke, and the Bible: By the meanes whereof, the people shal not be at so greate charge for boke, as in tyme past thei haue been.

And where heretofore there hath been greate diuersitie, in sayeng and syngyng in churches within this realme, some folowyng Salisburie vse, some Herford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from hencefurthe all the whole realme, shall haue but one vse. And if any would Iudge this waie moze painfull, because that all thynges must be redde vpon the boke, where as before by the reason of so often repeticion, thei could saie many thynges by harte, if those men will weigh their laboure, with the profite and knowlege, which daily thei shall obtain by readyng vpon the boke, thei will not refuse the pain, in consideration of the great profite that shall ensue therof.

And forasmuche as nothyng can almoste be so plainly set furthe, but doubtles maie rise in the vse and practisyng of thesame: To appease all suche diuersitie (if any arise) and for the resolution of all doubtles, concerning the maner how to vnderstande, do, and execute the thynges contained in this boke: the parties that so doubt, or diuersly take any thyng shall

The Preface.

Shall alwaie resort to the Bisshoppe of the Diocese, who by his discretio
shall take order for the quietyng and appeasyng of thesame: so that the-
same order be not contrary to any thyng conteined in this Boke. And if
the Bisshoppe of the Diocese be in any doubt, then maie he sende for
the resolution thereof vnto the Archebisshoppe.

Though it be appoynted in the afoze wrytten pface, that
all thynges shalbe redde and song in the Churche, in the En-
glishe tongue, to the ende that the congregacion maie be ther-
by edified, yet it is not ment, but when menne saie Morning
and Euenyng praier priuatly, thei maie saie thesame in any
language that thei them selues do vnderstande.

And all Priestes and Deacons, shalbe bounde to saie daily
the Morning and Euenyng praier, either priuatly or openly,
excepte thei be letted by preachyng, studieng of diuinitie, or by
some other vrgent cause.

And the Curate that ministrereth in euery Parische Churche
or Chapell, beyng at home, and not beyng otherwise reasona-
bly letted, shall saie thesame in the Parische Churche or Cha-
pell where he ministrereth, and shall tolle a belle thereto, a con-
uenient tyme befoze he begin, that suche as be disposed maie
come to heare goddes woꝛde, and to praie with hym.

a.iii.

Of

Of Ceremonies,

why some be abolished, and
some reteined.



If suche ceremonies as be vbled in the church, and haue had their beginnyng by the institution of man: some at the firste ware of Godly entent and purpose deuiled, and yet at length turned to vanitie and superstition: some entred into the church by vndiscrete deuociō, and such a zeale as was without knowledge, & for because thei ware winked at in the beginning thei grewe daily to more & more abuses, whiche not onely for their vnprofitableness, but also because thei haue muche blinded the people, and obscured the glory of God are worthy to be cut a wale, & clene reiected. Other there be, whiche althoughe thei haue been deuiled by man: yet it is thought good to reserue them still, as well for a decent order in the church (for the whiche thei were first deuiled) as because thei partein to edification: wherunto all thynges doen in the Church (as the Apostle teacheth) ought to be referred. And although the keepyng or omittyng of a Ceremonie (in it self considered) is but a small thyng: yet the wilfull and contemptuous transgression and breakyng of a common order, and discipline, is no small offence before God.

Let althynges be doen among you (saith. S. Paule) in a seemely and due order. The appoyntmēt of the whiche order, parteineth not to priuate men, therefore no mā ought to take in hand, nor presume to appoyne or alter any publique or cōmon order in Christes church, except he be lawfully called and aucthorized thereunto.

And where as in this our tyme, the mindes of menne are so diuerse, that some thynke it a greate matter of conscience to departe from a pece of the least of their Ceremonies (thei be so addicted to their old customes) and again on the other side, some be so newe fāgled, that thei would innouate all thyng, and so do despise the old, that
nothyng

Of Ceremonies.

nothyng can like them, but that is new: it was thought expediēt not so muche to haue respect, how to please and satisfie either of these parties, as how to please God, and profite them bothe. And yet lest any man should be offended (whom good reason mighte satisfie) here be certain causes rendred, why some of the accustomed Ceremonies be put awaie, and some retained and kept still.

Some are put awaie, because the greatesse & multitude of the, hath so encreased in these latter daies, that the burthen of them was intollerable, whereof. S. Augustine in his tyme complained, that thei were growen to suche a nombre, that the state of christian people was in worse case (cōcernyng that matter) then were the Jewes. And he counsaied that suche yoke & burthē, should be taken awaie, as tyme would serue quietly to do it.

But what would. S. Augustine haue laied, if he had seen the Ceremonies of late daies bled among vs: wherunto the multitude bled in his tyme, was not to be compared. This our excessiue multitude of Ceremonies was so greatesse, and many of them so darke: that thei did more confounde, and darken, then declare and set furth Christes benefites vnto vs.

And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beyng content onely with those Ceremonies, which do serue to a decent ordre and godly discipline, and suche as be apte to stirre vp the dull mynde of man, to the remembraunce of his duetie to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the moste weightie cause of the abolishing of certain ceremonies was, that thei were so farre abused, partly by the superstitious blyndnes of the rude and vnlearned, and partly by the vnfaciable auarice of suche as sought more their owne lucre, then the glory of God: that the abuses could not well be taken awaie, the thyng remainyng stil. But now as cōcernyng those per-

Of Ceremonies.

sones, whiche paraduſture wilbe offended, for that ſome of thold ceremonies are retained ſtill: if thei cōſider that without ſome Ceremonies, it is not poſſible to kepe any orde, or quiete diſcipline in the churche: thei ſhall eaſely perceiue iuſt cauſe to reſorme their iudgementes. And if thei thinke muche, that any of thold do remain, & would rather haue all deuſed a newe: Then ſuche men grauntyng ſome ceremonies conuenient to be had, ſurely wher the olde maie be well vſed: there thei cannot reaſonably reprove the old, only for their age, without bewrayng of their owne folly. For in ſuche a caſe, thei ought rather to haue reuerēce vnto them for their antiquitie, if thei will declare them ſelues to be more ſtudious of vnitie and cōcorde, then of innouacions and newe fanglenes, whiche (aſmuch as may be with the true ſettyng furth of Chriſtes Religion) is alwaies to be eſchewed. Furthermore, ſuche ſhall haue no iuſt cauſe with the ceremonies reſerued, to be offended. For as thoſe be taken awaie, whiche ware moſt abuſed, and did burthen mennes conſciences without any cauſe: ſo the other that remain, are retained for a Diſcipline and orde, whiche (vpon iuſte cauſes) maie be altered and chaunged, and therefore are not to be eſteemed equall with gods lawe. And moreouer thei be neither darke nor dōmbe Ceremonies, but are ſo ſette furthe, that euery man maie vnderſtande what thei doe meane, & to what vſe thei do ſerue. So that it is not like that thei, in tyme to come, ſhould be abuſed as the other haue been. And in theſe our doynges we condempne no other nations, nor preſcribe any thyng, but to our owne people onely. For we thinke it cōuenient that euery cōtrei ſhould vſe ſuche ceremonies, as thei ſhal thinke beſt to the ſettyng furthe of Goddes honour, or glorie, and to the reducyng of the people to a moſte perfecte and godly liuyng, without erreure or Superſticion. And that thei ſhould putte awaie other thynges, whiche from tyme to tyme, thei perceiue to be moſte abuſed, as in mennes ordinaunces it often chaunceth diuerſely in diuerſe countreis.

¶ The

The Table and Kalender

expressyng the ordre of the Psalmes and Les-
sons, to be saied at the Mornyng and Euenyng
praier throughout the yere, excepte certain
propre feastes, as the Rules folow-
yng more plainly declare.

The order how the Psalter
is appoynted to be redde.

The Psalter shalbe redde throughe, ones euery Moneth, and be-
cause that some Monethes be longer then some other be: It is
thought good to make them euen by this meanes.

To Euery Moneth, shalbe appoynted (as concernyng this purpose)
iuste. xxx. daies.

And because January and Marche hath one daie, aboue thesaied
number, and February whiche is placed betwene them bothe, hath one-
ly. xxviii. daies, February shal bozowe of either of the monethes (of Ja-
nuary and Marche) one daie, and so the Psalter whiche shalbe redde in
February, must begin the last daie of January, and ende the firste daie
of Marche.

And where as Maie, Iuly, August, October, and December, haue
xxxi. daies a piece, it is ordered that thesame Psalmes, shalbe redde the
laste daie of thesaied Monethes, whiche ware redde the daie befoze, so
that the Psalter maie begin again the firste daie of the nexte Moneths
ensuyng.

Now to knowe what Psalmes shalbe redde euery daie, loke in the
Kalender, the nōber that is appoynted for the Psalmes, and then finde
thesame number in this table, and vpon that number shall you se, what
Psalmes shalbe saied at Mornyng and Euenyng praier.

And where the. C. xix. Psalme is deuided into. xxi. porcions, and is
ouerlong to be redde at one tyme: it is so ordered that at one tyme shall
not be redde aboue foure or fiue of thesaied porcions, as you shall per-
ceiue to be noted in this Table folowyng.

And here is also to be noted, that in this table, and in all other par-
tes of the Service, where any Psalmes are appoynted, the number is
expressed after the greate Englishe Bible, whiche from the. ix. Psalme,
vnto the. C. xlviii. Psalme (folowyng the diuision of the Ebzues) doeth
varie in numbers from the common Latine translation.

The Table for the

order of the Psalmes to be said at

Mornyng and Euenyng praier.

	Mornyng praier.	Euenyng praier.
i	i. ii. iii.iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcvi. xcvi.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciii.
xxi	cv.	cvi.
xxii	cvi.	cvi. cix.
xxiii	cx. cxi. cxii. cxiii.	cxi. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iii.
xxv	Inde. v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	cxx cxi cxi cxi cxi cxi cxi.	cxxvi cxxvii cxxviii cxxix cxx cxxi
xxviii	cxxii. cxxiii. cxxiiii. cxxv.	cxxvi. cxxvii. cxxviii.
cix	cxxix. cxi. cxi.	cxi. cxi.
cxx	cxi. cxi. cxi.	cxi. cxi. cxi. cl.

The order how

the rest of holy scripture (beside the Psalter) is appoynted to be redde.

The Old Testament is appoynted for the first lessons, at Morning and Evening prayer, and shalbe redde throughevery yere ones, except certain booke and chapters, whiche be least edifying, and might best be spared, and therefore be left vntredde.

The New Testament is appoynted for the seconde Lessons, at Morning and Evening prayer, and shalbe redde ouer orderly every yere thise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be only certain Lessons appoynted, vpon diuerse proper feastes.

And to knowe what Lessons shalbe red every daie: finde the daie of the Moneth in the Kalender folowynge: and there ye shall perceiue the booke and chapters, that shalbe redde for the Lessons, bothe at Morning and evening prayer.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons, appoynted for any feast, moueable or vnmoueable: then the Psalmes and Lessons, appoynted in the Kalender, shalbe omitted for that tyme.

Ye must note also that the Collect, Epistle and Gospel, appoynted for the Sondaie, shall serue all the weeke after, excepte there fall some feast that hath his proper.

This is also to be noted, concerning the Leape yeres, that the .xxv. daie of February, whiche in Leape yere, is compted for two daies, shall in those two daies, alter neither Psalm nor Lesson: but the same Psalmes and Lessons, whiche be said the first daie, shall also serue for the seconde daie.

Also, wheresoever the beginning of any Lesson, Epistle or Gospel is not expressed, there ye must begin at the beginning of the chapter.

And wheresoever is not expressed how farre shalbe redde, there shall you reade to the ende of the chapter.

Proper Psalmes and

**Lessons for diuerse feastes and daies,
at Morning and Euenyng praier.**

On Chyftemas Plaine. xix. } The first Lesson. Esay. ix.
 daie at mornyng Plaine. xlv. } The. ii. lesson. Luk. ii. vnto
 praier. Plaine. lxxxv } And vnto me a good will.

At Euenyng } The first Lesson. Esa. bli.
 praier. Plal. lxxxix. } God spake ones again to
 Plalme. C. x. } Achaz. xc. vnto the ende.
 Plal. C. xxxii. } The second lesson. Tit. iii.
 } The kindnes and loue. xc.
 } vnto foolish questions.

On saint Ste- The seconde Lesson. Actes. vi. and. vii.
 phes day, at mor- Stephen full of faith and power, vnto. And
 nyng praier. when fourtie yerres ware. xc.

At Euenyng The seconde Lesson. Actes. vii. And when
 praier. fourtie yerres ware expired, there appered
 vnto Moyses. xc. vnto Stephen full of the
 holy Ghoſte.

On saint Ihon the Euangelistes The second Lesson. Apocalips. i. the whole
 daie, at mornyng chapiter.
 praier.

At Euenyng The seconde Lesson. Apocalips. xxi.

On the Innocē- The first Lesson. Ieremie. xxxi. vnto Bore-
 tes daie, at mor- ouer I heard Ephraim.
 nyng praier.

On the Cir- The first Lesson. Genesis. xlii.
 cuncilio daie, at The second Lesson. Roma. ii.
 mornyng praier.

At Euenyng The. i. lesson. Deut. x. And now Israel. xc.
 praier. The seconde Lesson. Collof. ii.

On the Epipha- The first Lesson. Esay. ix.

Proper Psalmes and Lessons.

nic, at moynyng praier. **The seconde Lesson. Luke. iiii. And it for-
tuned. &c.**

At Euenyng praier. **The first Lesson. Esay. xlix.
The second Lesson. Ihon. ii. After this he
went doune to Capernaum.**

On wedensdaie befoze Easter, at Euenyng praier **The first Lesson. Dzee. xiii. xiiii.**

On Thursdaie befoze Easter, at moynyng praier. **The first Lesson. Daniel. ix.**

At Euenyng praier. **The first Lesson. Jeremie. xxxi.**

On Good fridaie, at moynyng praier. **The first Lesson. Genesis. xxi.**

At Euenyng praier. **The first Lesson. Esay. liii.**

On Easter euen at Moynyng praier. **The first Lesson. zachary. ix.**

On Easter daie, at Moynyng praier. **Psalm. ii. } The first lesson. Exodi. xii.
Psalm. lvi. } The seconde lesson. Ro. vi.
Psalm. C. xi. }**

At Euenyng praier. **Psalm. C. xiii. } The secod lesson. Actes. ii.
Psalm. C. xiiii. }
Psalm. C. xviii. }**

On Mondaie in Easter wieke, at moynyng praier. **The second Lesson. Math. xxviii.**

At Euenyng praier. **The seconde Lesson. Actes. iii.**

On Tuisdaie in Easter wieke, at moynyng praier. **The seconde Lesson. Luke. xxi. vnto, And
behold twoo of them.**

At

Proper Psalmes and Lessons.

At Euenyng
praier.

The seconde Lesson. i. Corin. xv.

On the Ascenci-
on daie, at Moz-
nyng praier.

Psalme. viii.

Psalme. xv.

Psalme. xxi.

The. ii. lesson. Ihon. xiiii.

At Euenyng
praier.

Psalm. xxiiii.

Psalm. lxxviii.

Psalm. Cxvii.

The. ii. Lesson. Ephe. iiii.

On whitsondaie
at Moznyng
praier.

Psalm. xlviii.

Psalm. xlvii.

The second Lesson. Act. x.

Then Peter opened his ac.

At Euenyng
praier.

Psalm. Ciii.

Psalm. Cxlv.

The second lesson. Act. xix

It fortunied when Apollo

went to Corinthu. &c. vnto

After these thynges.

On Trinitie
sondaie, at moz-
nyng praier.

The first Lesson. Gene. xviii.

The seconde Lesson. Math. iii.

Conuerſion of
ſanct Paule, at
moznyng praier.

The seconde Lesson. Actes. xxii. vnto Thei
heard hym.

At Euenyng
praier.

The seconde lesson. Actes. xxvi.

Sainct Barna-
bies day, at moz-
nyng praier.

The seconde lesson. Actes. xiiii.

At Euenyng
praier.

The second lesson. Actes. xv. vnto. After cer-
tain daies.

Sainct Ihon
baptistes daie, at
moznyng praier.

The first lesson. Malachi. iii.

The seconde lesson. Math. iii.

At Euenyng
praier.

The first lesson. Malach. iiii.

The seconde lesson. Math. xiiii. vnto when
Jesus heard.

Sainct

Proper Psalmes and Lessons.

Saint Peter's
daie. at moornyng
praier.

The seconde lesson. Actes. iiii.

At Euenyng
praier.

The seconde lesson. Actes. iiii.

All saintes daie
at Moornyng
praier.

The firste Lesson. Sapient. iiii. vnto Blessed
is rather the barrain.

The second Lesson. hebre. xi. xii. Saintes
by faithe subdued, vnto If you endure cha-
stisying.

At Euenyng
praier.

The first lesson. Sapience. v. vnto his Jelo-
sie also.

The seconde Lesson. Apocalips. xix. vnto
And I sawe an Angell stande.

Almanack

for .xix. years.

After Date.	of the Sonne.	The Ephe.	The Sol- den nombre.	The day of our lord.
rbu. Aprill.	C.	xxi.	iii.	M.D. lli.
ii. Aprill.	A.	xxii.	rb.	M.D. liii.
xxv. Marche.	G.	xxiii.	xxvi.	M.D. liiii.
iiii. Aprill.	F.	xxiiii.	vi.	M.D. lv.
v. Aprill.	E.	xxv.	rbii.	M.D. lvi.
rbii. Aprill.	C.	xxvi.	xxix.	M.D. lvii.
i. Aprill.	B.	xxvii.	xi.	M.D. lviii.
xxvi. Marche.	A.	xxviii.	xxii.	M.D. lix.
iiii. Aprill.	G.	i.	iii.	M.D. lx.
vi. Aprill.	E.	ii.	iiii.	M.D. lxi.
	D.	iii.	rb.	M.D. lxii.
	C.	iiii.	xxvi.	M.D. lxiii.
	B.	v.	rbii.	M.D. lxiiii.
	G.	vi.	xxvii.	M.D. lxv.
	F.	vii.	ix.	M.D. lxvi.
	E.	viii.	xx.	M.D. lxvii.
	D.	ix.	i.	M.D. lxviii.
	B.	x.	vii.	M.D. lxix.
	A.	xi.	xxiii.	M.D. lxx.

January hath. xxxi. daies.							
		Mornyng praier.		Euenyng praier.			
		C. Prayers.					
		i. Lesson.		ii. Lesson.		i. Lesson.	
		ii. Lesson.		i. Lesson.		ii. Lesson.	
iii	A. kalend. Circumcision	i	Gen. xvii.	Roma. ii	Deut. i	Collos. ii	
	b iii. No.	ii	Genesis. i	Matt. i	Gene. ii	Roman. i	
ii	c iii. No.	iii		ii	iii		
	d prid. No	iiii	b	iii	bi		
xix	e nonas.	v	bii	iii	biii		
viii	f viii. Id. Epiphany.	vi	Esay. lx	Luke. iii	Esa. xlii	Ihon. ii	
	g vii. Id.	vii	Genesis. ii	Matt. v	Gene. xi	Roma. v	
xvi	h vi. Id.	viii	xii	vi	xiii		
v	i v. Id.	ix	xiii	vii	xv		
	k iiii. Id.	x	xvi	viii	xvii		
xiii	l iii. Id. Soliman.	xi	xviii	ix	xix		
ii	m prid. Id.	xii	xx	x	xxi		
	n idus.	xiii	xxii	xi	xxiii		
x	g xix. kl. february.	xiiii	xxiiii	xii	xxv		
	h xviii. kl.	xv	xxvi	xiii	xxvi		
xviii	i xvii. kl. Terme begin	xvi	xxviii	xiiii	xxvii		
vii	k xvi. kl.	xvii	xxx	xv	xxxi		
	l xv. kl.	xviii	xxxi	xvi	xxxii		
xv	m xiiii. kl.	xix	xxxiii	xvii	xxxv	i. Cor. i.	
iiii	n xiii. kl.	xx	xxxvi	xviii	xxxvi		
	o xii. kl.	xxi	xxxix	xix	xxxix		
xii	p xi. kl.	xxii	xl	xx	xl		
i	q x. kl.	xxiii	xli	xxi	xli		
	r ix. kl.	xxiiii	xliii	xxii	xlv		
xvii	s viii. kl. Con. Paule.	xxv	xlv	Actes. xxii	xlv	Actes. xxvi	
vi	t vii. kl.	xxvi	xlviii	Matt. xxiii	xlix	i. Cor. vii	
xiiii	u vi. kl.	xxvii	l	xxiiii	Exodi. i		
iii	v v. kl.	xxviii	Exodi. ii	xxv	iii		
	z iiii. kl.	xxix	liii	xvii	v		
xvi	a iii. kl.	xxx	vi	xxviii	vii		
v	b ii. kl.	i	vii	xxviii	ix		

Marche hath. xxi. daies.

		Mornyng praier.		Euenyng praier.	
		Psalms.			
		i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson
iii	d kalend.	xxx	Deut. vii	Luke. xii	Deu. viii
	e vi. No.	i	ix	xiii	x Philip. i
vi	f vi. No.	ii	x	xiiii	xv
	g vii. No.	iii	xi	xv	xvi
xix	A vii. No.	iiii	xii	xvi	xvii
viii	b viii. No.	v	xiii	xvii	Coloss. i
	c Nonas.	vi	xiiii	xviii	ix
xvi	d viii. Id.	vii	xv	xix	x
v	e viii. Id.	viii	xvi	xx	xxi
	f vii. Id.	ix	xvii	xxi	xxii
xiii	g vi. Id. Equinoctium	x	xviii	xxii	xxiii
ii	A vii. Id. Sol in ariet	xi	xix	xxiii	xxiv
	b vii. Id.	xii	xx	xxiiii	xxv
x	c viii. Id.	xiii	xxi	xxv	xxvi
	d Idus.	xiiii	Iosue. i	xxvi	xxvii
xviii	e viii. kl. Aprilis.	xv	ii	xxvii	xxviii
vii	f vii. kl.	xvi	iii	xxviii	xxix
	g vi. kl.	xvii	iv	xxix	xxx
xv	A vi. kl.	xviii	v	xxx	xxxi
iiii	b vi. kl.	xix	vi	xxxi	xxxii
	c v. kl.	xx	vii	xxxii	xxxiii
xii	d v. kl.	xxi	viii	xxxiii	xxxiiii
i	e iv. kl.	xxii	ix	xxxiiii	xxxv
	f iv. kl.	xxiii	x	xxxv	xxxvi
xix	g viii. kl. Annunciatio.	xxiiii	xi	xxxvi	xxxvii
	A vii. kl.	xxv	xii	xxxvii	xxxviii
xvii	b vi. kl.	xxvi	Judic. i	xxxviii	Judic. ii
vi	c v. kl.	xxvii	iii	xxxix	xl
	d iii. kl.	xxviii	iv	xl	xli
xiiii	e iii. kl.	xxix	v	xli	xlii
iii	f viii. kl.	xxx	vi	xlii	xliiii

Aprill hath. xxx. daies.

		Mornynge praier.		Euenynge praier.	
		Praymes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	g kalend.	i	Judic. xi	Jhon. xix	Judi xii
vi	a iiii. No.	ii	xiii	xx	xiiii
	b iiii. No.	iii	xv	xxi	xvi
xix	c iiii. No.	iiii	xvii	Actes. i	xviii
xviii	d iiii. No.	v	xix	ii	xx
xvii	e vii. Id.	vi	xxi	iii	Ruth. i
xvi	f vii. Id.	vii	Ruth. ii	iiii	iii
xv	g vi. Id.	viii	iii	v	i. Regū. i
xiiii	a v. Id.	ix	i. Regū. ii	vi	ii
xiii	b iiii. Id.	x	iiii	vii	v
xii	c iiii. Id.	xi	vi	viii	vi
x	d iiii. Id. Soluntate	xii	viii	ix	ix
	e Idus.	xiii	x	x	xi
xviii	f xvi. kl. Mari.	xiiii	xi	xi	xiii
xvii	g xvi. kl.	xv	xiii	xii	xv
xvi	a xvi. kl.	xvi	xv	xiii	xvii
xv	b xvi. kl.	xvii	xviii	xiiii	xix
xiiii	c xvi. kl.	xviii	xx	xv	xxi
xiii	d xvi. kl.	xix	xxii	xvi	xxiii
xii	e xvi. kl.	xx	xxiii	xvii	xxv
x	f xvi. kl.	xxi	xxv	xviii	xxvii
	g xvi. kl.	xxii	xxviii	xix	xxix
xviii	a xv. kl. S. George.	xxiii	xxx	xx	xxxi
xvii	b xvi. kl.	xxiiii	ii. Regū. i	xxi	ii. Regū. ii
xv	c xvi. kl. Marke Eva.	xxv	iii	xxii	iii
xv	d vi. kl.	xxvi	v	xxiii	vi
xiii	e v. kl.	xxvii	vii	xxiiii	viii
xiii	f iiii. kl.	xxviii	ix	xxv	x
xii	g iiii. kl.	xxix	xi	xxvi	xi
	a iiii. kl.	xxx	xiii	xxvii	xiii
					ii. m. Jho.

Maie bath. xxxi. daies.

		Mornynge praier.		Euenynge praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xi	b kalend. Philip & Jac. i	ii. Reg. xvi	Acte. viii	ii. Kerbi	Judas. i
	c vi. po.	ii	xxvii	xxviii	Roma. i
xix	d v. po.	iii	xix	Matth. i	xx
xviii	e iiii. po.	iiii	xxi	ii	xxii
	f iii. po.	v	xxiii	iii	xxiiii
xvi	g prid. po.	vi	iii. Regu. i	iiii	iii. Reg. ii
v	a monas.	vii	iiii	v	vii
	b viii. Id.	viii	v	vi	viii
xiii	c vii. Id.	ix	vi	vii	viii
ii	d vi. Id.	x	vii	viii	ix
	e v. Id. Helwigum.	xi	viii	ix	x
x	f iiii. Id.	xii	ix	x	xi
	g iii. Id.	xiii	x	xi	xii
xviii	a prid. Id.	xiiii	xi	xii	xiii
xvii	b Idus.	xv	xii	xiii	xiiii
	c xvi. kl. Junij.	xvi	xiii	xiiii	xv
xv	d xvi. kl.	xvii	iii. Reg. i	xv	iii. Re. ii
xiiii	e xv. kl.	xviii	iiii	xvi	iiii. Cozm. i
	f xiiii. kl.	xix	v	xvii	v
xii	g xiii. kl.	xx	vi	xviii	vi
i	a xii. kl.	xxi	vii	xix	vii
	b xi. kl.	xxii	viii	xx	viii
xix	c x. kl.	xxiii	ix	xxi	ix
	d ix. kl.	xxiiii	x	xxii	x
xviii	e viii. kl.	xxv	xi	xxiii	xi
xvii	f vii. kl.	xxvi	xii	xxiiii	xii
xvi	g vi. kl. 1552	xxvii	xiii	xxv	xiii
xv	a v. kl.	xxviii	xiiii	xxvi	xiiii
xiiii	b iiii. kl.	xxix	xv	xxvii	xv
xiii	c iii. kl.	xxx	i. Esdra. i	xxviii	i. Esd. ii
xi	d prid. kl.	xxxi	ii	xxix	ii
					b. iiii.

June hath. xxx. daies.

Mornyng prater.

Evenyng prater.

Psalmes.

i. Lesson.

ii. Lesson.

i. Lesson.

ii. Lesson.

* e kalend.	i	i. Esdr. iiii	Marke. ii	i. Esdr. v	i. Cor. xv
f iii. No.	ii	vi	iii	vi	rv
g iii. No.	iii	vii	iiii	vii	ii. Cor. i
A pnd. No.	iiii	viii	v	viii	i
b pnd. No.	v	ix	vi	ix	iii
c viii. Id.	vi	ii. Esdr. i	vii	iii	iiii
d viii. Id.	vii	iii	viii	iv	v
e vi. Id.	viii	vi	ix	vii	vi
f v. Id.	ix	ix	x	viii	vii
g iii. Id.	x	Hester. i	xi	Hester. ii	viii
A iii. Id.	xi	iii Acte. xiii	iii Acte. xv	iii Acte. xv	ix
rbvi b pnd. Id.	xii	v Mark. xii	vi ii. Cor. ix		
bu c Idus. Sol in Canc.	xiii	vii	xiii	vii	x
d rbvi. kl. Julij.	xiiii	ix	xiii	Job. i	xi
e rbvi. kl.	rv	Job. ii	rv	iii	xii
f rvi. kl.	rv	iii	rv	iv	xiii
g rv. kl. Terme begin	rvii	vi Luke. i	vii	Salath. i	
A rvii. kl.	rviii	vii	ii	ix	i
b rvii. kl.	rx	x	iii	xi	ii
c rvii. kl.	rx	xii	iiii	xii	iii
d xi. kl.	xxi	xiii	v	rv	iv
e x. kl.	xxii	rv	vi	rvii	v
fv. kl.	xxiii	rv	vii	xx	Ephesi. i
g viii. kl. Thon baptist.	xxiiii	Mal. iii	Matth. iii	Mal. iii	Mat. xiii
A viii. kl.	xxv	Job. xxi	Luke. viii	Job. xxi	Ephesi. ii
b vi. kl.	xxvi	xxiii	ix	xxiii	v
c v. kl.	xxvii	xxvi	x	xxvii	vi
d iii. kl.	xxviii	xxix	xi	xx	vii
e iii. kl. S. Peter. ap.	xxix	xxxi	Actes. iii	xxxi	Actes. iiii
f pnd. kl.	xxx	xxxi	Luke. xii	xxxi	Ephesi. vi

9. vx.
1. iiii.
1553

July hath. xxxi. daies.

		Mornynge prater.		Euenynge prater.		
		Psalms.				
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
xxi.	g kalend.	i	Job. xxxv	Luke. xiii	ioh xxxvi Philip. i	
xxii.	a vi. ffo.	ii	xxxvii	xiiii	xxviii	ii
	b v. ffo.	iii	xxxix	rv	xl	iii
xxiii.	c iiii. ffo.	iiii	lii	rv	xli	iiii
xxiv.	d iii. ffo.	v	Prouer. i	xxv	Prou. ii Collof. i	
	e p̄rid. ffo. Terme ende.	vi	iii	lviii	liii	v
xxv.	f Monas. Dog daies.	vii	b	xi	vi	vi
xxvi.	g viii. Id.	viii	vii	xi	vii	vii
	a vii. Id.	ix	ix	xxi	x	i. Tessa. i
xxvii.	b vi. Id.	x	xi	xxii	xi	ii
	c v. Id.	xi	xiii	xxiii	xii	iii
xxviii.	d iiii. Id.	xii	rv	xxiiii	rv	iiii
xxix.	e iiii. Id.	xiii	rvii	Jhon. i	rviii	v
	f p̄rid. Id. Sol in Leo.	xiiii	rix	ii	rx	ii. Thessa. i
xxx.	g Idus.	rv	xxi	iii	xxii	iii
xxxi.	a xvi. kl. Augusti.	rv	xxii	iiii	xxiii	iiii
	b xvi. kl.	rvii	xxv	v	xxvi	i. Timo. i
xxii.	c xv. kl.	rviii	xxvii	vi	xxvii	ii. ii
xxiii.	d xiiii. kl.	rix	xxix	vii	xxv	iii
	e xiii. kl.	xx	xxxi	viii	Eccles. i	v
xxiv.	f xii. kl.	xxi	Eccles. ii	ix	iii	vi
	g xi. kl.	xxii	iii	x	vii. Tim. i	
xxv.	a x. kl.	xxiii	vi	xi	vii	ii
xxvi.	b ix. kl.	xxiiii	vii	xii	ix	iii
	c viii. kl. James apost.	xxv	x	xiii	xi	iiii
xxvii.	d vii. kl.	xxvi	xii	xiiii	Jerem. i Titus. i	
xxviii.	e vi. kl.	xxvii	Jerem. ii	rv	iii	ii. iii
	f v. kl.	xxviii	iiii	rv	ii	Philem. i
xxix.	g iiii. kl.	xxix	vi	rvii	vii	Debreco. i
	a iiii. kl.	xxx	viii	rviii	ix	ii
xxx.	b p̄rid. kl.	xxxi	x	rix	xi	iii
						b. iiii.

August hath. xxxi. dates.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
vi	e Kalend. Lammias.	i	Jer. vi	Ihon. xx	Jer. xiii
vii	d iii. No.	ii	xiii	xxi	xb
viii	c iii. No.	iii	xvi	Actes. i	xbii
ix	f vii. No.	iiii	xviii	ii	xix
x	g Monas.	v	xx	iii	xxi
xi	a vii. Id.	vi	xxii	iiii	xxiii
xii	b vii. Id.	vii	xxiiii	v	xxv
xiii	c vii. Id.	viii	xxvi	vi	xxvii
xiiii	d vi. Id.	ix	xxviii	vii	xxix
xv	e iiii. Id. S. Laurence	x	xxx	viii	xxxi
xvi	f iii. Id.	xi	xxii	ix	xxxiii
xvii	g vii. Id.	xii	xxiiii	x	xxxv
xviii	a vii. Id.	xiii	xxvi	xi	xxxvii
xix	b vii. kl. Septembris.	xiiii	xxviii	xii	xxxix
xx	c vii. kl. Solm virgo	xb	xl	xiii	xli
xxi	d vii. kl.	xbi	xlii	xiiii	xliii
xxii	e vii. kl.	xbii	xliiii	xb	xlv. xlv
xxiii	f vii. kl.	xbiii	xlv	xbi	xlvii
xxiiii	g vii. kl.	xix	xlv	xbii	l
xxv	a vii. kl.	xx	li	xbiii	li
xxvi	b vii. kl.	xxi	Lament. i	xix	Lame. ii
xxvii	c vii. kl.	xxii	iii	xx	iii
xxviii	d vii. kl.	xxiii	v	xxi	Ezech. ii
xxix	e vii. kl. Bartho. Apo.	xxiiii	Ezech. iii	xxii	vi
xxx	f vii. kl.	xxv	vii	xxiii	xiii
xxxi	g vii. kl.	xxvi	xiii	xxiiii	xviii
xxxii	a vii. kl.	xxvii	xxiiii	xxv	xxiiii
xxxiii	b vii. kl.	xxviii	Daniel. i	xxvi	Dani. ii
xxxiiii	c vii. kl.	xxix	iii	xxvii	iii
xxxv	d vii. kl.	xxx	v	xxviii	vi
xxxvi	e vii. kl.	xxxi	vii	xxix	Matth. i
xxxvii	f vii. kl.	xxxii	Matth. i	xxx	Roma. i

September hath. xxx. daies.

		Mornyng praier.		Euenyng praier.	
		Calmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xxvi	f kalend.	i	Daniel. ix	Math. ii	Danie. x
v	g iii. No.	ii	xi	iii	xii
	A iii. No.	iii	xiii	iiii	xiiii
xiii	b Idus. No.	iiii	Osee. i	v	Oze. ii
xi	c Nonas. Dog daies end	v	iii	vi	v vi
	d viii. Id.	vi	vii	vii	viii
x	e vii. Id.	vii	ix	viii	x
	f vi. Id.	viii	x	ix	xi
xxviii	g v. Id.	ix	xii	x	xiii
xxvi	a iiii. Id.	x	Joel. i	xi	Joel. ii
	b iii. Id.	xi	iii	xii	Amos. i
xv	c Idus. Id.	xii	Amos. ii	xiii	iii
xiii	d Idus.	xiii	iiii	xiiii	v
	e xviii. kl. Octobris.	xiiii	vi	xv	vii
xxi	f xvi. kl. Sol in Libra	xv	vii	xvi	ix
i	g xvi. kl.	xvi	Abdias. i	xvii	Jonas. i
	A xv. kl.	xvii	Iho. ii. iii	xviii	iii
xx	b xiiii. kl.	xviii	Mich. i	xix	Mich. ii
	c xiii. kl.	xix	iii	xx	iiii
xxvii	d xii. kl.	xx	v	xxi	vi
xxv	e xi. kl. s. Mattheu	xxi	vii	xxii	Naum. i
	f x. kl.	xxii	Naum. ii	xxiii	iii
xxiii	g ix. kl.	xxiii	Abacuc. i	xxiiii	Abacu. ii
xxi	A viii. kl.	xxiiii	iii	xxv	Soph. i
	b vii. kl.	xxv	Sopho. ii	xxvi	iii
xviii	c vi. kl.	xxvi	Agge. i	xxvii	Agge. ii
	d v. kl.	xxvii	zachari. i	xxviii	zach. ii
xxix	e iiii. kl.	xxviii	iii. b	Marke. i	vi
xxvii	f iii. kl. S. Michael	xxix	vii	ii	viii
	g Idus. kl.	xxx	ix	iii	x

October hath. xxxi. daies.

		Mornyng praier.		Euenyng praier.	
		Psalms.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xxxi	A kalend.	i	zachari. xi	Mark. iiii	zacha. xii
xv	b vi. No.	ii	xiii	b	xiiii
xiiii	c v. No.	iii	Malach. i	vi	Malach. ii
xiii	d iiii. No.	iiii	iii	vii	iiii
xii	e iii. No.	v	Toby. i	viii	Toby. ii
xi	f prid. No.	vi	iii	ix	v
x	g monas.	vii	b	x	vi
ix	h viii. Id.	viii	bn	xi	viii
viii	b vii. Id. Terme begin	ix	ix	xii	x
vii	c vi. Id.	x	xi	xiii	xi
vi	d v. Id.	xi	xii	xiiii	xii
v	e iiii. Id.	xii	Judith. i	xv	Judit. ii
iiii	f iii. Id.	xiii	iii	xvi	iiii
iii	g prid. Id. Sol in tropi.	xiiii	b	Luke. di. i	vi
ii	A Idus.	xv	vii	di. i	viii
i	b xvi. kl. Nouembus.	xvi	ix	ii	x
xxviii	c xvi. kl.	xvii	ii	iii	xi
xxvii	d xv. kl. Luke Euan.	xviii	xiii	iiii	xii
xxvi	e xiiii. kl.	xix	xv	b	xvi
xxv	f xiii. kl.	xx	Sapien. i	vi	Sapi. ii
xxiiii	g xii. kl.	xxi	iii	vii	iii
xxiii	A xi. kl.	xxii	b	viii	vi
xxii	b x. kl.	xxiii	vii	ix	vii
xxi	c ix. kl.	xxiiii	ix	x	iiii
xx	d viii. kl.	xxv	xi	xi	v
xix	e vii. kl.	xxvi	xiii	xii	viii
xviii	f vi. kl.	xxvii	xv	xiii	xvi
xvii	g v. kl. Simon & J.	xxviii	xvii	xiiii	xviii
xvi	A iiii. kl.	xxix	xix	xv	Ecclis. i
xv	b iii. kl.	xxx	Ecclis. ii	xvi	iii
xiiii	c prid. kl.	xxxi	iii	xvii	v

November hath. xxx. dates.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	d kalend. All Santes	i	Sapie. iii	Heb. xi. xii	Sapi. v Apoc. xix
xiii	e vii. No.	ii	Eccl. vi	Luk. xviii	Eccl. vii Collo. ii
xii	f viii. No.	iii	viii	ix	ix
x	g ix. No.	iiii	x	xi	xi
xviii	A Jonas.	v	xii	xiii	ii. Thes. i
xvii	b x. Id.	vi	xiiii	xv	iii
xvi	c xi. Id.	vii	xvi	xvii	iiii
xv	d xii. Id.	viii	xviii	xix	v
xiv	e xiii. Id.	ix	xx	xxi	vi
xiii	f xiiii. Id.	x	xxii	xxiii	ii. Thes. ii
xii	g xv. Id.	xi	xxiiii	xxv	iii
x	A Psal. Id.	xii	xxvi	xxvii	iiii
xviii	b Idus. Solm Sag.	xiii	xxviii	v	ii. Timo. i
xvii	c xviii. kl. December.	xiiii	xxx	vi	iii
xvi	d xvi. kl.	xv	xxii	vii	iiii
xv	e xvi. kl.	xvi	xxiiii	viii	v
xiv	f xv. kl.	xvii	xxvi	ix	vi
xiii	g xiiii. kl.	xviii	xxviii	x	ii. Timo. ii
xii	A xiii. kl.	xix	xl	xi	iii
x	b xii. kl.	xx	lii	xii	iiii
xviii	c xi. kl.	xxi	liiii	xiii	v
xvii	d x. kl.	xxii	lvi	xiiii	vi. Titus. i
xvi	e ix. kl. S. Clement.	xxiii	lviii	xv	vii
xv	f viii. kl.	xxiiii	l	xvi	li. Phile. i
xiv	g vii. kl.	xxv	Baruch. i	xvii	Baru. ii. Hebre. i
xiii	A vi. kl.	xxvi	iii	xviii	iiii
xii	b v. kl.	xxvii	v	xix	v
x	c iiii. kl. Terme ende.	xxviii	Esay. i	xx	Esay. ii
xviii	d iii. kl.	xxix	iii	xxi	vi
xvii	e Psal. kl. Andrew apo.	xxx	v	Actes. i	vii

December hath. xxi. daies.

		Mornyng praier.	Euenyng praier.
		Psalmes.	
		i. Lesson.	ii. Lesson.
		i. Lesson.	ii. Lesson.
f kalend.	i	Esay. vii	Actes. ii
g iii. No.	ii	ix	iii
a iii. No.	iii	xi	iiii
b ijd. No.	iiii	xiii	v
c Thomas.	v	xv	vi
d viii. Id.	vi	xvii	viii
e vii. Id.	vii	xix	ix
f vi. Id.	viii	xxi	x
g v. Id.	ix	xxiii	xi
a iii. Id.	x	xxv	xii
b iii. Id.	xi	xxvii	xiii
c ijd. Id. Sol in Cap.	xii	xxix	xiv
d Idus.	xiii	xxxi	xv
e xix. kl. Januarii.	xiiii	xxxiii	xviii
f xviii. kl.	xv	xxxv	xix
g xvii. kl.	xvi	xxxvii	xx
a xvi. kl.	xvii	xl	xxi
b xv. kl.	xviii	lii	xxiii
c xiiii. kl.	xix	liiii	xxv
d xiii. kl.	xx	lv	xxvi
e xii. kl. Thomas Ap.	xxi	lvii	xxviii
f xi. kl.	xxii	l	xxix
g x. kl.	xxiii	li	xxxi
a ix. kl.	xxiiii	lii	xxxii
b viii. kl. Christmas.	xxv	Esay. ii	Luke. xxi
c vii. kl. S. Stephen.	xxvi	lvi	Act. vi. vii
d vi. kl. S. John euā.	xxvii	lviii	Apocal. i
e v. kl. Innocentes.	xxviii	Jere. xxxi	Acte. xvi
f iii. kl.	xxix	Esare. lxi	xxvi
g iii. kl.	xxx	lxiii	xxviii
a ijd. kl.	xxxi	lv	xxviii

The order where

Morninge and Euening prayer
shalbe bled and sayde.

The morninge, and eueninge prayer, shalbe bled in suche place of the Churche, chapell, or Chauncell, & the minister shal so turne him, as þ people maye best heare. And if there be any cōtrouerſie therein, the matter shalbe referred to the ozdenarie, & he or his deputie shal appoynte the place, and the chaūcels shal remayn, as they haue done in times past.

And here is to be noted, that the minister at the tyme of the cōmunion, & at al other times in his ministracion, shal vse nether Albe, Vestemēt, nor Cope: but beyng Archebischop, or Bishop, he shal haue and weare a rochet: & beeyng a priest or Deacon, he shal haue and weare a surples only.

An ordze for morninge

prayer dayly thzoughout the yeare.

At the beginning both of morning prayer, and likewyse of euening praier, þ minister shal reade with a loud voyce, some one of these sentēces of þ scriptures that folowe. And thē he shal say that, which is wztte after the said sentēces.



What time soener a synner doeth repente hym of hys synne, from the bottom of hys heart: I wyl put all his wickednes oute of my remembraunce sayth the Lorde.

Ezechiel
xviii.

I do know mine owne wickednes, and my synne is alway against me.

Pfalm, lii.

Turne thy face awaye from oure sinnes (O Lorde) and blot out all oure offences.

Pfalm, li.

A sorowfull spyryte, is a Sacrifice to God: despyse not (O Lord) humble and contrite heartes.

Pfalm, li.

Repente your heartes, and not your garmentes, and turne to the lorde your God, because he is gentle and mercyful, he is patient and of muche mercy, and suche a one that is sorow for your afflictions.

Ioc. ii.

To thee O lord God belongeth mercy & forgeuenes,

Daniel, i.

C. i.

for

Morninge prayer.

for we haue gone awaye from thee, and haue not har-
kened to thy voyce, whereby we mighte walke in thy
lawes, which thou hast appoynted for vs.

Jerem. ii.

Correct vs, O Lorde, and yet in thy iudgement, not
in thy furie, lest we should be consumed and broughte
to nothinge.

Math. iii

Amende your lyues, for the kyngdom of God is at
hande.

Luk. xv.

I wyll goe to my father and saye to hym : father I
haue synned agaynst heauen, and agaynst thee, I am
no more worthy to be called thy sonne.

psa. cxlii

Entre not into iudgement wyth thy seruantes O
Lorde, for no fleshe is righteous in thy syght.

i. Iohn, i.

Yf we saye that we haue no synne, we deceyue oure
selues, and there is no trueth in vs.



Carely beloued brethren, the scripture
moneth vs in sondre places, to ac-
knowledge and confesse our manyfolde
synnes and wyckednesse, and that we
should not dissemble nor cloke them be-
fore the face of almighty God oure hea-
uenly father, but confesse them with an humble, lowe-
ly, penitent, and obedient heart, to thende that we may
obtayne forgeuenes of thesame by hys infinite good-
nes & mercie. And although we ought at al times, hu-
bly to knowlege oure synnes before God : yet oughte
we most chiesly so to doe, when we assemble and mete
together, to rendre thanks for the greate benefytes,
that we haue receyued at his handes, to set forth hys
molte worthy prayse, to heare his most holy word, and
to aske those thinges, which be requisite & necessarye,
aswell for the body as the soule. wherfore I praye and
beseeche you, as many as be here present, to accom-
panye me wyth a pure heart & humble voyce, vnto the throne
of the heauenly grace, saying after me.

Morninge prayer.

¶ A generall confession, to be sayd of the whole congregation after the minister, knelynge.



Almightie & moste merciful father, we haue erred and strayed from thy wayes, lyke losse shepe. we haue folowed to much the deuises and desyres of oure owne heartes. we haue offended against thy holy lawes. we haue left vndone those thynges which we oughte to haue done, and we haue done those thynges which we ought not to haue done: and there is no health in vs: but thou, O Lorde, haue mercy vpon vs miserable offenders. Spare thou them O God, whiche confesse theyr faultes. Restore thou them that be penitent, according to thy promises declared vnto mankynde, in Christe Iesu our Lorde. And graunt, O most merciful father, for his sake, that we may hereafter lyue a godly, righteous, & sobre lyfe, to the glory, of thy holy name. Amen.

The absolucion to be pronounced by the minister alone.



Almightie God, the father of oure Lorde Iesus Christ, which desireth not the death of a synner, but rather that he maye turne from his wickednes and lyue: & hath geuen power and commaundement to his ministers, to declare and pronounce to hys people beeyng penitent, the absolucion and remission of theyr synnes: he pardoneth & absolueth al them, which truely repēt, and vnfeynedly beleue his holy Gospell. wherfore we beseeche him to graunt vs true repentaunce, & his holy spirite, that those thynges may please him, whiche we do at this present, & that the rest of our lyfe hereafter, may be pure & holy: so that at the last, we may come to hys eternal ioye, through Iesus Christ our Lorde.

¶ The people shal answer. Amen.

C.ii.

¶ Then

Morninge prayer.

¶ Then shal the Minister begin the Lordes prayer
wyth a loude voyce.



OUR father which art in heauē,
hallowed bee thy name. Thy
kingdō come. Thy wyl be done
in earth as it is in heauē. Geue
vs this daye oure dayly bread.
And forgeue vs our trespasses,
as we forgeue them that tres-
passe against vs. And leade vs
not into temptation. But dely-
uer vs from euyll. Amen.

¶ Then lykewyse he shall saye.

¶ **L**orde open thou our lyppes.

Answer.

And our mouth shal shewe forth thy prayse.

Prieste.

¶ **G**od make spede to saue vs.

Answer.

¶ **L**ord make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne: and to the
holy ghost.

As it was in the beginning, is now, and euer shal-
be: worlde wythout ende. Amen.

Prayse ye the Lorde.

¶ Then shalbe sayd oʒ song thys Psalmes folowinge.



Come let vs synge vnto the Lorde:
let vs hartely reioice in the strength
of oure saluation.

Lette vs come before hys pre-
sence wyth thanks geuyng: and
shewe oure selfe glad in hym wyth
psalmes.

For

Morninge prayer.

For the lord is a greate God: and a greate Kyng
aboue all Goddes.

In hys hand are al the corners of the earth: and the
strength of the hylles is hys also.

The sea is his, and he made it: and hys handes pre-
pared the drye lande.

O come, lette vs worship and fal downe: and knele
before the lord our maker.

For he is the lord oure God: and we are the peo-
ple of his pasture, and the shepe of his handes.

To daye yf ye wyl heare his voyce, harden not your
heartes: as in the prouocation, and as in the daye of
temptacion in the wyldernesse.

When youre fathers tempted me: proued me & sawe
my workes.

Fortye yeres long was I grieved with this genera-
cion, & sayd: it is a people that do erre in theyr heartes,
for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should
not entre into my rest.

Glorie be to the father, & to the sonne: and to the ho-
ly ghoste.

As it was in the beginning, is now, and euer shal-
be: worlde wythout ende. Amen.

C Then shal folowe certayne Psalmes in order, as they
bee appoynted in a Table, made for that purpose: excepte
there be proper Psalmes appoynted for that daye. And at
thende of euery Psalm throughtout the yere, & lyke wyse
in thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis,
shalbe repeated.

Glorie be to the father, and to the sonne, &c.

C Then shalbe read two lessons distinctlye wyth a loude
voyce, that the people may heare. The fyrst of the old Te-
stament, the second of the newe. Lyke as they be appoy-
nted by the Kalender, except there be proper lessons assigned
for that day: the minister that readeth the Lesson, stāding
and turning him so, as he may best be heard of al such as

C.iii.

be

Morninge prayer.

be present. And befoze euery Lesson, the minister shall saye thus. The first, second, thirde, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapter, he shall saye.

There endeth such a Chapter, of suche a Booke.

And (to thende the people may the better heare) in suche places where they do sing, there shall the lessons be song in a plain tune, after the maner of distincte reading: and likewise the Epistle and Gospell.

After the fyrst lesson, shall folowe *Te deum Laudamus*, in Englishe, dayly thzough the whole yeare.

Te deum



Ve prayse thee, O God: we knowledg
thee to be the Lorde.

All the earth doeth worshyp thee,
the father enerlastinge.

To thee all Angels crye a loude,
the heauens & al the powers therein.

To thee Cherubin, and Seraphin

continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and yearth are full of the Maiestie of thy
glorie.

The glorious company of the Apostles, praise thee.

The goodly felowship of the prophetes, praise thee.

The noble armye of Martirs, prayse thee.

The holy Church throughout al the worlde, doeth
knowledg thee.

The father of an infinite Maiestie.

Thy honorable, true, and onely sonne.

Also the holy ghoſte, the comforter.

Thou art the kyng of glory, O Christ.

Thou art the everlasting sonne of the father.

When thou tookest vpon thee to delyuer man, thou
dyddest not abhorre the byrgins wombe.

When thou hadst overcome the sharpenes of death,
thou

Morninge prayer.

thou diddest open the kingdō of heauē to al beleuers.

Thou sittest on the right hande of God, in the glorie of the father.

we beleue that thou shalt come to be oure iudge.

we therefore praye thee, helpe thy sernauntes whō thou hast redemed wyth thy precious bloud.

Make them to bee noumbred wyth thy saintes, in glory euerlastinge.

O lord saue thy people: and blesse thyne heritage.

Gouerne them and lyft them vp for euer.

Daye by daye we magnifye thee.

And we worshyppe thy name, euer worlde without ende.

Vouchsafe, O Lorde, to kepe vs this daye wythout synne.

O lord haue mercy vpon vs: haue mercy vpon vs.

O Lorde, lette thy mercy lighten vpon vs: as oure trust is in thee.

O Lorde, in thee haue I trusted: lette me neuer bee confounded.

Coz this canticle, Benedicite omnia opera domini domino,



All ye workes of the Lorde, blesse ye the Lorde: prayse hym and magnifye hym for euer. *Benedicite*

O ye Aungelles of the Lorde, blesse ye the Lord: prayse ye hym & magnifye hym for euer.

O ye heauens, blesse ye the Lorde: prayse hym and magnifye hym for euer.

O ye waters that be aboue the firmament, blesse ye the Lorde: prayse hym and magnifye hym for euer.

O all ye powers of the Lorde, blesse ye the Lorde: prayse hym and magnifye hym for euer.

O ye Sunne and Moone blesse ye the Lorde: praise hym and magnifye hym for euer.

Q

Morning prayer.

O ye starres of heauē, blesse ye the Lord: praise him and magnifye hym for euer.

O ye showres and dewe, blesse ye the Lord: prayse him and magnifye hym for euer.

O ye wyndes of God, blesse ye the Lorde: prayse hym and magnifye hym for euer.

O ye fyre and heate, blesse ye the Lord: prayse hym and magnifie hym for euer.

O ye wynter and sommer, blesse ye the Lord: praise hym and magnifie hym for euer.

O ye dewes and frostes, blesse ye the Lorde: prayse hym and magnifie him for euer.

O ye froste and colde, blesse ye the lorde: prayse hym and magnifie hym for euer.

O ye Ice and Snow, blesse ye the Lord: praise hym and magnifye hym for euer.

O ye nightes and dayes, blesse ye the Lorde: prayse hym and magnifye hym for euer.

O ye lyght and darkenesse, blesse ye the lorde: prayse hym and magnifye hym for euer.

O ye lighteninges and cloudes, blesse ye the Lord: prayse hym and magnifye hym for euer.

O let the yearth blesse the Lorde: yea, lette it prayse hym and magnifye hym for euer.

O ye Mountaynes and hylles, blesse ye the Lorde: prayse hym and magnifye hym for euer.

O all ye grene thinges vpon the earth, blesse ye the Lord: prayse hym and magnifye hym for euer.

O ye welles, blesse ye the Lorde: prayse him & magnifye hym for euer.

O ye Seas & fluddes, blesse ye the lorde: prayse him and magnifye hym for euer.

O ye whales & al that moue in the waters, blesse ye the lorde: prayse him and magnifye hym for euer.

O al ye foules of the ayre, blesse ye the lorde: prayse hym and magnifye hym for euer.

Morninge prayer.

O al ye beastes and cattell, blesse ye the Lord: praise hym and magnifye hym for euer.

O ye children of men, blesse ye the Lord, praise hym and magnifye hym for euer.

O let Israel blesse the Lorde: prayse hym and magnifye hym for euer.

O ye priestes of the Lord, blesse ye the Lord: prayse hym and magnifye hym for euer.

O ye seruauntes of the Lorde, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye spirites and soules of the righteous, blesse ye the Lord: prayse hym and magnifie hym for euer.

O ye holy and humble menne of hearte, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O Ananias, Azarias, and Misael, blesse ye the lord: prayse hym and magnifie hym for euer.

Glozy be to the father, & to the sonne: and to the holy ghoste.

As it was in the beginning, is now, and euer shal be: worlde wythout ende. Amen.

¶ And after the second lesson, shal be bled and sayde,
Benedictus, in Englishe, as foloweth.



Blessed be the Lorde God of Israel: for he hath visited & redeemed his people. Benedictus.

And hath rayled vp a myghtie saluation for vs: in the house of hys seruaunt David.

As he spake by the mouth of hys holy prophetes: whyche haue been sence the worlde beganne.

That we shoulde be saued from our enemies: & from the handes of all that hate vs.

To perfourme the mercie promysed to oure forefathers: and to remembre hys holy couenaunt.

To perfourme the othe, which he sware to our forefather

Morninge prayer.

father Abraham: that he would geue vs.

That we beyng deliuered out of the handes of oure enemies: might serue hym wythout feare.

In holynesse and righteounesse before him: all the dayes of oure lyfe.

And thou childe shalt be called the prophete of the highest: for thou shalt go before the face of the Lorde, to prepare hys wayes.

To geue knowledge of saluacion vnto his people: for the remission of theyr synnes.

Throughe the tender mercie of oure God: whereby the daye spryng from an hyghe hath vlyted vs.

To geue lighte to them that lye in darkenes, and in the shadowe of death: and to guyde our feete into the waye of peace.

Glorie be to the father, and to the sonne: and to the holy ghoſte.

As it was in the beginning, is now, and euer shal be: worlde wythout ende. Amen.

Coꝛ the. C. Psalmc. Iubilate.

Then shalbe sayd the Crede, by the Minister and the people, standinge.



I beleue in God the father almightie, maker of heauen & earth. And in Iesus Christ his onely sonne our Lord, which was coꝛeꝓued by the holy ghoſt, boꝛne of the virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead and buryed, he descended into hell. The thyrð day he rose agayne from the dead. He ascended into heauen, & sitteth on the ryghte hand of God the father almightye. From thence shal he come to iudge the quicke and the dead. I beleue in the holy ghoſt. The holy Catholique Church. The Communion of saintes. The forgeuenesse of synnes. The resurrection of the body. And the lyfe euerlastinge. Amen.

And

Morninge prayer.

And after that, these prayers folowing, aswell at Eue-
ning prayer, as at Morning prayer: all deuoutly kneling,
The minister first pronouncinge with a loude voyce.

The Lorde be wyth you.

Answer.

And wyth thy spyryte.

The Minister.

Let vs praye.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Then the Minister, Clerkes and people, shall saye
the Lordes prayer in Englishe, with a loud voyce.

Our father which art. &c.

Then the Minister standing by shall saye.

O Lorde shewe thy mercy vpon vs.

Answer.

And graunt vs thy saluation.

Priest.

O Lorde saue the Kynge.

Answer.

And mercifully heare vs, when we call vpon thee.

Priest.

Indue thy ministers wyth righteousnes.

Answer.

And make thy chosen people ioyefull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thyne enheritance.

Priest.

Geue peace in oure tyme, O Lorde.

Answer.

Because there is none other that fyghteth for vs, but
onely thou, O God.

Priest.

Morninge prayer.

Prieste.

O God make cleane our heartes within vs.

Answer.

And take not thyne holy spyryte from vs.

Then shal folowe thre Collectes. The fyrst of the daye, whyche shalbe thesame that is appoynted at the Communion. The second for Peace. The thyrde for Grace to lyue wel. And the two last Collectes shal neuer altre, but dayly be sayd at Morninge prayer, throughout al the yere as foloweth.

The seconde Collecte for Peace.



GOD, whiche art aucthour of peace, & louer of con corde, in knowledge of whome standeth our eternal lyfe, whose seruice is perfecte freedom, defend vs thy humble seruantes, in al assaultes of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries: through the might of Jesu Christ our Lorde. Amen.

The thyrde Collecte for Grace.



LORD our heauenly father, almighty and everlasting God, which hast safely broughte vs to the beginninge of this daye: defende vs in the same wyth thy mightie power, and graunte that this daye we fall into no synne, nether runne into any kind of daunger: but that al our doynges may be ordred by thy gouernaunce to doe alwayes, that is righteous in thy syght: through Iesus Christe oure **LORDE**. Amen.

CAn

An Ordre for Euenting

prayer throughout the
Yere.

¶ The Priest shal saye.

Our father whiche, &c.

Then likewise he shal say.

○ Lord open thou our lippes.

Answer.

And our mouth shal shewe furth thy prayse.

Priest.

○ God make speede to saue vs.

Answer.

Lord make hast to helpe vs.

Priest.

Glozy bee to the Father, and to the Sonne, and to
the holy gost.

As it was in the beginnyng, is now, and ever shal
be: world without ende. Amen.

Prayse ye the Lorde.

Then Psalmes in ordre, as they be appointed in þe Ta-
ble for Psalmes, except there be proper Psalmes appoin-
ted for that day. Then a Lesson of the old Testament, as is
appointed likewise in the Kalender, except there be propre
lessons appointed for that day. After that, Magnificat, in En-
glish, as foloweth.



Y soule doeth magnifie the Lorde:

And my spirite hath reioysed in god ^{Magnifico}
my Saviour. ^{cat.}

For he hath regarded the lowelines
of his handmaiden:

For beholde from henceforth all ge-
nerations shal cal me blessed.

For he that is mightie, hath magnified me: and

¶.i. holy

Euening prayer.

Holy is his name.

And his mercy is on them that feare hym:through-
out al generations.

He hath shewed strength with his arme:he hath
scatered the proud,in the imaginatiō of their heartes.

He hath put down the mighty from their seate:and
hath exalted the humble and meke.

He hath filled the hungry with good thinges : and
the riche he hath sent emptie away.

He remembrynge his mercye, hath holpen hys ser-
uaunt Israel:as he promised to our forefathers, Abra-
ham and his sede for euer.

Glory be to the Father, and to the Sonne, and to
the holy gost.

As it was in the beginning,is now,and euer shall
be:worlde without ende. Amen.

Or the. xlviii. Psalm. Cantate Domino canticum nouum, quia mirabilia fecit.

Then a Lesson of the newe Testament. And after that,
(*Nunc dimittis*) in Englishe, as foloweth.



Did, now lettest thou thy seruauent
departe in peace:acordynge to thy
worde.

For mine eyes haue seen:thy sal-
uacyon.

which thou hast prepared : before
the face of all people.

To be a lighte to lighten the Gentiles:and to be the
glory of thy people Israel.

Glory be to the father, and to the Sonne. &c.

As it was in the begynning, is now. &c.

Or thys Psalm. Deus miseratur nostri, in Englishe.

Then shal folowe the Crede, with other prayers as is
befoze appointed at Moynyng prayer, after *Benedictus*. And
with thre Collectes: First of the day: the seconde of peace:
Third for aide against al perilles, as hereafter foloweth:
whiche

22
Euening prayer.

which two laste Collectes shalbe daiely said at Euening
praier without alteration.

The second Collecte at Euenyng prayer.



GOD, from whom al holy desyres, al
good counsayles, and all iuste woorkes
dooe procede: geue vnto thy seruauntes
that peace, whiche the worlde cannot
geue: that both our heartes may bee set
to obeye thy commaundementes, and
also that by thee, we beyng defended from the feare of
oure enemies, may passe our time in rest and quietnes,
throughe the merites of Iesus Chryste our Sauour.
Amen.

The thirde Collecte, for ayde agaynst al perilles.



Lighten our darkenes we beseeche thee,
O lord, and by thy great mercy, defende
vs from all perylles, and daungers of
thys nyghte, for the loue of thy onely
Sonne oure Sauoure Iesus Chryst.
Amen.

In the feastes of Christmas, the Epiphanie, saincte Ma-
thie, Easter, Challengion, Pentecost, Sainct Iohn Bap-
tist, Sainct James, Sainct Bartholomew, Sainct Ma-
thewe, Sainct Symon and Jude, Sainct Andzewe, and
Trinitie Sundaye: shalbe song, or sayd immediatly after
Benedictus this confession of our Chyristen sayth.



Who soeuer wyll be saued: beefore all
thinges it is necessary that he holde
the catholyke fayth. *Quicquid
que vult;*

whiche fayth except euery one dooe
kepe holy and vndefyled: wythoute
doubt he shal perishe everlastyngly.

And the catholyke fayth is this: that we worship
one God in Trinitie, and Trinitie in vnitie.

CC.ii.

Neither

Euening prayer.

Neither confounding the persons: nor deuinding the substance.

For there is one person of the father, an other of the Sonne: and an other of the holy Ghost.

But the godhed of the Father, of the Sonne, and of the holy goste is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy gost.

The father vncreate, the Sonne vncreate: and the holy gost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy gost incomprehensible.

The Father eternal, the Sonne eternal: and the holy gost eternal.

And yet they are not three eternalles: but one eternall.

As also there bee not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the Sonne almighty: and the holy gost almighty.

And yet are they not three almyghtyes: but one almighty.

So the Father is God, the Sonne is God: and the holy gost is God.

And yet are they not three Goddes: but one God.

So likewise the father is lord, the Sonne lord: and the holy Gost lord.

And yet not three Lordes: but one Lorde.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe, to be God and Lorde.

So are we forbidden by the Catholyke religion: to saye there be three Goddes, or three Lordes.

The Father is made of none: neyther created nor begotten.

Euening prayer.

begotten.

The Sonne is of the Father alone : not made nor created, but begotten.

The holy gost is of the father and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers, one sonne not three sonnes: one holy gost, not three holye gostes.

And in this Trinitie, none is afore or after other: none is greater, nor lesse then an other.

But the whole three persons: be coeternal together and coequal.

So that in al thynges, as is aforesaid: the vnitie in Trinitie, and the Trinite in vnitie, is to be worshipped.

He therefore that wil be saved: muste thus thinke of the Trinitie.

Furthermore, it is necessary to everlastyng saluacion: that he also beleue rightely in the incarnation of our Lorde Iesu Christ.

For the righte faith is, that we beleue and confesse: that our Lord Iesus Christ, the sonne of God, is God and man.

God of the substance of the father, begotten before the worldes: and man of the substance of his mother, borne in the world.

Perfect god, and perfect man: of a reasonable soule, and humaine fleshe substyng.

Equall to the Father, as touchyng hys Godhead: and inferiour to the Father, touchyng hys manhode.

who althoughe he be God and man : yet he is not two, but one Christ.

One, not by conuersion of the Godhead into fleshe: but by takyng of the manhode into God.

One altogether, not by confusio[n] of substance: but by vnitie of person.

For as the reasonable soule and fleshe is one man: so

CC.iii. God

Euening prayer.

God and man is one Christ.

who suffred for oure saluacion: descended into hell,
rose agayne the thirde daye from the dead.

He ascended into heauen, he sitteth on the ryghte
hand of the father, god almightie: from whence he shal
come to iudge the quicke and the dead.

At whose coming all men shall rise agayne with
their bodies: and shall geue accompte for theyr own
woorkes.

And they that haue done good, shall goe into lyfe
euerlasting: and they that haue done euill, into euerla-
styng fyre.

This is the Catholike saythe: whiche except a man
beleue saythfully, he cannot be saued.

Gloꝝy be to the father, and to the sonne: and to the
holy goste.

As it was in the beginning, is now, and euer shall
bee: worlde without ende. Amen.

Thus endeth the orde
of Morning and Euening prayer,
thzough the whole Yere.

(. .)

Here foloweth the Le-
tanye to be vled vpon Sundayes,
wednesdayes, and Fridayes, and at o-
ther times, when it shal be com-
maunded by the Ordenarye.



God the father of heauen: haue mer-
cie vpon vs miserable synners.

God the father of heauen: haue mer-
cie vpon vs miserable synners.

O God the Sonne redemer of the
worlde: haue mercy vpon vs mise-
rable synners.

God the Sonne, redemer of the worlde: haue mercy vpon
vs miserable synners.

O God the holy Gost, procedyng from the Father &
the Sonne: haue mercye vpon vs myserable synners.

God the holy Gost, procedyng from the Father and the
Sonne: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, thre persons
and one god: haue mercy vpon vs miserable sinners.

God holy, blessed, and glorious Trinitie, thre persons, and one
God: haue mercie vpon vs miserable synners.

Remembre not lord our offences, nor the offences of
our forefathers, neither take thou vengeaunce of oure
sinnes: spare vs good Lorde, spare thy people whom
thou hast redeemed with thy most precious bloud, and
be not angry with vs for euer.

Spare vs good Lorde.

From all euill and myschyefe, from sinne, from the
craftes and assaultes of the deuil, from thy wrath, and
from euerlastyng damnacion.

Good Lorde deliuer vs.

From all blyndnes of heart, from pryde, vaine glo-
rye and hypocrisie, from enuy, hatred, and malice, and
all vncharitablenes.

Good Lorde deliuer vs.

CC.iiii.

From

The Letany.

From fornicacion & al other deadly sinne, & from all the disceites of the world, the fleshe and the deuill.

Good lord deliuer vs.

From lightnings and tempestes, from plage, pestilence and famine, from battayle and murder, and from sodayn death.

Good lord deliuer vs.

From all sedicion and priuie conspiracie, from the tyranny of the Byshop of Rome, and all hys detestable enormities, from all false doctrine and heresye, from hardnesse of heart, and contempt of thy woorde and commaundement.

Good lord deliuer vs.

By the mistery of thy holy incarnation, by thy holy Nativite and Circumcision, by thy baptisme, fasting, and temptation.

Good lord deliuer vs.

By thyne agonie and bloudy sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascencion, and by the cumming of the holy gost.

Good lord deliuer vs.

In al time of our tribulaciō, in al tyme of our wealth, in the houre of death, and in the daye of iudgemente.

Good lord deliuer vs.

We sinners doe beseeche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy churche vniuersally in the right way.

We beseeche thee to heare vs good lord.

That it may please thee to kepe Edward the sixth thy seruant, our King and governour.

We beseeche thee to heare vs good lord.

That it may please thee to rule hys hearte in thy fayth, feare and loue, that he may alwayes haue assistance in thee, and euer seke thy honour and glory.

We beseeche thee to heare vs good lord.

That it may please thee to be his defendour and keper,

The Letany.

keper, geuing him the victory ouer al his enemies.

We beseeche thee to heare vs good Lord.

That it may please thee to illuminate al Bishops, Pastours, and ministers of the Church, with true knowledge and vnderstanding of thy word: and that both by theyr preaching and liuing, they may sette it furth and shew it accordingly.

We beseeche thee to heare vs good Lord.

That it may please thee to endue the Lordes of the counsaile, and all the nobilitie, with grace, wisdom, and vnderstanding.

We beseeche thee to heare vs good Lord.

That it may please thee to blesse and kepe the Magistrates, geuing them grace to execute iustice, and to mainteine trueth.

We beseeche thee to heare vs good Lord.

That it may please thee to blesse & kepe al thy people.

We beseeche thee to heare vs good Lord.

That it may please thee to geue to al nations, vnitie, peace and concord.

We beseeche thee to heare vs good Lord.

That it may please thee to geue vs an heart to loue and dreade thee, and diligently to lyue after thy commaundementes.

We beseeche thee to heare vs good Lord.

That it may please thee to geue all thy people increase of grace, to heare mekely thy worde, and to receiue it with pure affection, and to bryng furthe the frutes of the spirite.

We beseeche thee to heare vs good Lord.

That it may please thee to bryng into the waye of trueth, al suche as haue erred and are deceiued.

We beseeche thee to heare vs good Lord.

That it may please thee to strengthen suche as doe stande, and to comfort and helpe the weake harted, and to raise vp them that fal, and finally to beate downe Satan vnder our fete.

We

The Letanye.

We beseeche thee to heare vs good Lorde.

That it maye please thee to succour, helpe and comfort, al that be in daunger, necessitie, and trybulacyon.

We beseeche thee to heare vs good Lorde.

That it may please thee to preserve al that trauaile by land or by water, al women labouryng of childe, all sicke persones, and younge children, and to shewe thy pitie vpon al prisoners and captiues.

We beseeche thee to heare vs good Lorde.

That it maye please thee to defende and prouide for the fatherles children and wiewowes, and all that bee desolate and oppressed.

We beseeche thee to heare vs good Lorde.

That it maye please thee to haue mercye vpon all men.

We beseeche thee to heare vs good Lorde.

That it may please thee to forgiue our enemies, persecutours and slaunderers, and to turne their hartes.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue and preserve to our vse the kyndly frutes of the yearth, so as in due tyme we may enioie them.

We beseeche thee to heare vs good Lorde.

That it may please the, to geue vs true repentaunce, to forgiue vs all our synnes, negligences, and ignorances, and to endue vs with the grace of thy holy spirite to amende oure lyues accordyng to thy holy worde.

We beseeche thee to heare vs good Lorde.

Sonne of God: we beseeche thee to heare vs:

Sonne of God: we beseeche thee to heare vs.

O Lambe of God that takest awaye the synnes of the worlde:

Graunt vs thy peace.

O Lambe of God that takest awaye the synnes of the worlde:

Haue mercie vpon vs.

O Christe heare vs:

The Letanye.

O Chzist heare vs.
Lorde haue mercy vpon vs.
 Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
 Chzist haue mercy vpon vs.
Lorde haue mercy vpon vs.
 Lorde haue mercy vpon vs.
Our father which art in heauen. &c.
 And leade vs not into temptation.
 But deliuer vs from euill.
 The versicle.
O lorde Deale not with vs after our sinnes.
 The aunswere.
 Neither reward vs after our iniquities.

¶ Let vs pray.



God merciful father, that despyest not
 the sighing of a contrite heart, nor the
 desyre of such as be sorowful: merciful-
 ly assist our prayers that we make be-
 fore thee, in al our troubles and aduer-
 sities whēsoeuer they oppresse vs. And
 graciously heare vs, that those euilles, which the craft
 and subtiltie of the deuill or man worketh agaynst vs,
 bee brought to naught, and by the prouidence of thy
 goodnes, they may be disperled, that we thy seruaūtes
 beeing hurte by no persecucions, may euermore geue
 thankes vnto the in thy holy Churche, through Iesu
 Chzist our Lorde.

O Lord aryse, helpe vs, and deliuer vs for thy names sake.

O God we haue heard with our eares, & our fathers
 haue declared vnto vs, the noble woorkes that thou
 didst in theyr dayes, and in the old time before them.

O Lord aryse, helpe vs, and deliuer vs for thyne honoz.

Glory be to the father, and to the sonne, and to the ho-
 ly Goste: as it was in the beginning, is now, and euer
 shalbe: worlde without end. Amen.

From

The Letanye.

From our enemies defende vs, O Christe.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer bouchesafe to heare vs, O Christ.

Graciously heare vs, O Christe, Graciously heare vs, O Lord Christe.

The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Answer.

As we do put our trust in thee.

Let vs praye.



W e humbly beseeche thee, O father, mercifully to loke vpon our infirmities, and for the glory of thy names sake, turne from vs all those euilles that we moste righteously haue deserved: and graunt that in all oure troubles we maye put our whole trust and confidence in thy mercy, and euer more serue thee in holinesse and purenesse of lyuyng, to thy honour and glory: Through our only mediatoüre and aduocate Iesus Christ our Lorde. Amen.

For rayne, if the tyme require.



G od heavenly Father, whiche by thy sonne Iesus Christ hast promised to al them that seke thy Kingdom, and the righteousnes therof, al thinges necessarie to their bodily sustenance: sende vs we beseeche the in this our necessity, suche moderate raine and showes, that we maye receiue the frutes of the yearth to oure comforte, and to thy honour: through Iesus Christ our Lord: Amen.

¶ For

The Letany.
For sayze weather.



Lozde God, whiche for the synne of man
diddest once drowne al the world, excepte
eight persons, and afterward of thy great
mercy diddest promise neuer to destroie it
so agayn: we humbly beleeche thee, that al-
though we for our iniquities haue worthely deserued
this plague of rain and waters, yet vpon our true re-
pentaunce thou wilt send vs suche weather whereby
we may receiue the frutes of the earth in due season,
and learne bothe by thy punysshmente to amende our
liues, and for thy clemency to geue thee praise and glo-
ry: through Iesus Christ our Lozde. Amen.

In the time of dearth and famine.



God heauenly father, whose gyft it is that
the rayn doeth fall, the yearth is fruitfull,
beastes increase, and fishes doe multiplie:
behold we beleeche thee thafflictions of thy
people, & graunt that the scarcitie & dearth
(which we doe now most iustly suffer for our iniquitie)
may through thy goodnes be mercifullve turned into
cheapnes and plentie, for the loue of Iesu Christe our
lord: to whom with thee and the holy gost. &c.

Or thus.



God mercifull father, whiche in the time of
heliseus the prophete, didst sodainly turne
in Samaria, great scarcitie & dearthe, into
plentie & cheapnes, and extreme famine, in-
to abundaunce of victual: haue pietie vpo vs,
that now be punished for our sinnes with like aduer-
sitie, encrease the frutes of the yearth by thy heauenly
benediccion. And graunt, that we receiuing thy boun-
full liberalitie, may vse thesame to thy glory, our com-
forte,

The Letanye.

forte and reliefe of our nedy neyghbours:throughe Ie-
sus Chyrste our lord. Amen.

In the tyme of Warre.



Almightie God, Kyng of all kynges,
and gouernour of all thynges, whose
power no creature is able to resiste, to
whom it belongeth iustly to punishe
synners, and to bee mercifull to them
that truly repent:saue and deliuer vs
(we humbly belesche thee) from the handes of our ene-
mies, abate their pryde, allwage their malice, and con-
founde their deuises, that we beeing armed with thy
defence, may be preserued euermore from al perilles to
glorpye thee, whiche art the onely geuer of all victory,
through the merites of thy onely sonne Iesu Chyrste
our Lorde.

In the tyme of any common plague
or Sickenes.



Almightie God, whiche in thy wrath in the
tyme of kyng Dauid, dyddeste slea with the
plague of pestilence. lx. and ten thousande, &
yet remembryng thy mercy diddeste saue the
rest:haue pitie vpon vs miserable synners, that nowe
are visited with greate sickenes and mortalitie, that
lyke as thou diddeste then commaunde thy aun-
gel to ceasse from punyshyng: So it may now
please thee to withdrawe from vs this plague
and greuous sickenesse, throughe Iesu
Chyrste oure Lorde.

(::)

The Letanye.

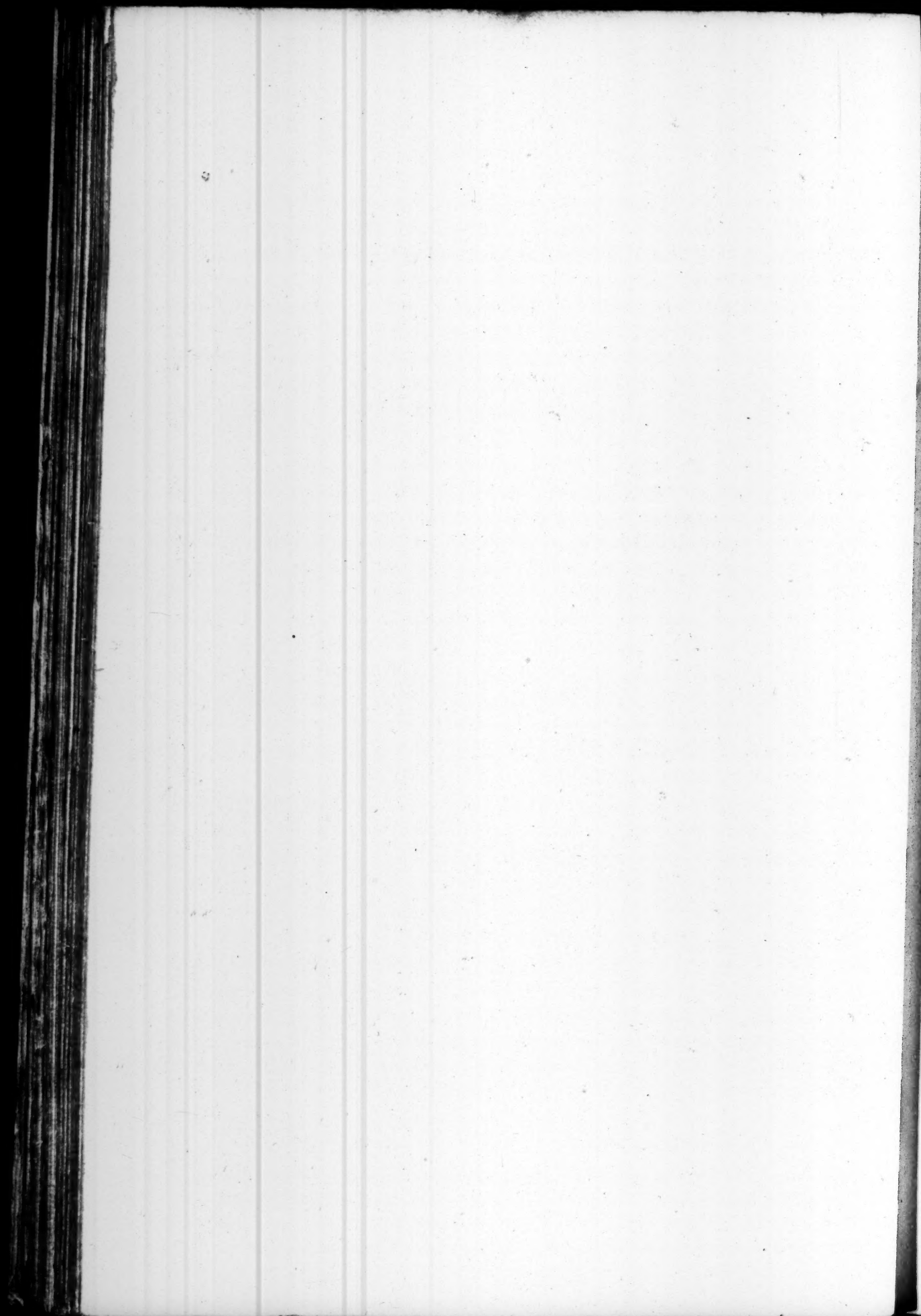
And the Letany shal ever ende
with thys Collecte.
folowpng.



Almightie god, which hast geuen vs
grace at this time with one accorde
to make our common supplications
vnto thee, and dooest promyse that
when two or thre bee gathered in
thy name, thou wilt graunte theyr
requestes: fulfil nowe O Lorde, the
desyres and petycions of thy seruauntes, as maye
bee mooste expedyente for them, graunting vs in
thys worlde knowledg of thy trueth, and in
the worlde to come, lyfe euerlasting.

Amen.

(.v.)



29.

The Collected Epistles,

and Gospels, to be used at the celebration of
the Lordes supper, and holy Communion through
the yeare.

The fyrst Sundaye in Aduent.

The Collecte.



Almighty God, geue vs grace, that we maye
cast away the workes of darkenes, and put
vpon vs the armour of light, now in the time
of this mortal lyfe, (in the whych thy sonne
Jesus Christ came to visite vs in great hu-
militie) that in the last daye, when he shall come againe
in his glorious maiestie, to iudge bothe the quicke and
the dead: we may rise to the life immortal, through him,
who lyueth and reygneith with thee and the holy ghost,
nowe and euer. Amen.

The Epistle.



We nothing to any man but this, that ye Rom. xiiij
loue one another. For he that loueth ano-
ther, fulfylleth the lawe. For these com-
maundementys: Thou shalt not commit
adulterye: Thou shalt not kyll: Thou
shalt not steale: Thou shalt beare no
false witnesse: Thou shalt not lust: and so forth (yf there
be any other commaundemente) it is all comprehended
in this sayinge: namely, loue thy neyghbour as thy self.
Loue hurteth not his neyghbour: therefore is loue the
fulfyllinge of the lawe. This also, we know the season,
howe that it is tyme that we shoulde now awake out of
sleepe, for now is oure saluation nerer, then when we be-
leued. The night is passed, the day is come nye: lette vs
therefore cast awaye the dedes of darkenes, and lette vs
A.i. put

The first Sundaie in Aduent.

put on the armour of lyght. Let vs walke honestly, as it were in the daye lyght: not in eatinge and drynkinge, neyther in chambouringe & wantonnes, nether in stryfe and enuyng: but put ye on the Lord Jesus Christ. And make not prouision for the fleshe, to fulfyl the lustes of it;

¶ The Gospell.

Mat. xxi



And whē they drew nygh to Ierusalē, and were come to Bethphage vnto moūt Oliuete, then sent Jesus two of his disciples, saying vnto the: Go into the town that lyeth ouer against you, and anon you shal fynd an Assē bound, & a Colte wyth her: looce them & bring them vnto me. And yf any man say ought vnto you, say ye, the Lord hath neede of them: & strayght waye he wyl let them go. Al this was done that it might be fulfilled, which was spoken by the prophete, saying: Tell ye the daughter of Sion: beholde, thy kyng commeth vnto thee meeke, syttinge vpon an Assē and a colte, the foale of the Assē vled to the yoke. The disciples went & did as Jesus commaunded them, and brought the Assē and the colte, and put on them theyr clothes, and set him thereon. And many of the people spred theyr garmentes in the waye. Other cut down braunches from the trees, and strawed them in the way. Moreouer the people that went before, and they that came after cryed, sayinge: *Hosanna* to the sōne of Dauid: Blessed is he that cometh in the name of the Lord: *Hosanna* in the highest. And whē he was come to Ierusalē, all the citie was moued, saying: who is this? And the people said: this is Jesus the prophete of Nazareth, a citie of Galile. And Jesus went into the Temple of God, & cast out all them that solde and bought in the temple, & ouerthrew the tables of the money chaungers, and the seates of them that solde doues: and sayde vnto them: It is wyrtten: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

The

80.

The second Sundae

in Aduente.

The Collecte.



Blessed Lorde, which haste caused all holy scriptures to be wrytten for our learning: graunt vs that we maye in suche wyse heare them, reade, marke, learne, and inwardly digeste the: that by pacience and comforte of thy holy woorde, we may embrace and euer holde faste the blessed hope of euerlasting lyfe, whych thou haste geuen vs in oure sauoure Iesus Christe.

The Epistle.



Whatsouer thynges are wrytten afore time, ^{Rom. xv} they are wrytten for our learning, that we through pacience and comfort of the scriptures, myght haue hope. The God of pacience and consolation, graunte you to be lyke mynded one towarde another, after the ensample of Christe Iesu: that ye all agreeyng together, may wyth one mouth prayse God the father of our Lorde Iesu Christe: wherefore receaue ye one another as Christ receaued vs, to the prayse of God. And this I saye: that Iesus Christe was a minister of the circumcision for the trueth of god, to confirm the promisses made vnto the fathers: and that the Gentyles myghte prayse God, for hys mercye, as it is wrytten: For thys cause I will prayse thee amonge the Gentyles, and synge vnto thy name. And agayne he sayeth: reioyce ye Gentyles, with his people. And again: praise the lord al ye Gentiles and laude him all ye nations together. And agayne, Esai sayth: there shalbe the roote of Jesse, and he that shal ryse to reygne ouer the Gentiles, in hym shall the Gentyles trust. The God of hope fyll you wyth all loye, and peace in beleuing, that ye may be ryche in hope, through the power of the holy ghooste.

A.ii.

The

The second Sundaie in Aduent.

The Gospell.

Luke. xxi.



Here shalbe signes in the Sunne & in the Moone, & in the starres: & in the earth the people shalbe at their wittes end, through despayre. The sea & the water shal roare, and mens heartes shal faile the for feare, and for loking after those thinges whych shal come on the earth. For the powers of heaue shal moue. And the shall they see the sonne of mā come in a cloude, wyth power & great glory. When these thinges begyn to come to passe, then loke vp, and lyft vp your heades, for your redemption draweth nye. And he shewed them a similitude: beholde the figtree, & all other trees: whē they shoothe furth their buddes, ye see & knowe of your owne selues that sommer is the nie at hand. So likewyse ye also (whē ye see these thynges come to passe) be sure that the kingdō of God is nye. Verely I say vnto you: this generaciō shal not passe, tyl al be fulfilled. Hea- uen and earth shal passe: but my wordes shal not passe.

The thirde Sundaie.

The Collect.



Did, we beseeche thee, geue eare to oure prayers, and by thi gracious visitacion, lightē the darke- nesse of oure heart, by our Lord Iesus Christ.

The Epistle.

1. Cor. iiii.



Et a man this wise esteeme vs, euē as the ministers of Christe, and stewardes of the secretes of God. Furthermore it is requi- red of the stewardes, that a mā be founde faythfull: wyth me it is but a berye small thyng that I should be iudged of you, ey- ther of mans iudgement: no I iudge not myne own self, for

The thirde sūdaie in Aduent.

for I know nought by my self, yet am I not therby iustified. It is the lord that iudgeth me. Therefore iudge nothing before the tyme, vntyll the Lord come, which wyll lighten thinges that are hyd in darkenes, and open the counsayles of the heartes, and then shal euery man haue prayse of God.

The Gospell.

When John beyng in prison hearde the ^{Matth. xi} workes of Christ, he sent two of his disciples, and sayd vnto him: Art thou he that shal come: or doe we loke for another: Jesus answered & sayd vnto them: Goe, and shew John agayne, what ye haue heard & sene. The blynd receyue theyr syght, the lame walke, the Lepers are censed, & the deaf heare, the dead are rayled vp, & the poore receyue the glad tydings of the gospel: & happy is he that is not offended by me. And as they departed, Jesus began to saye vnto the people concerning John: what wente ye oute into the wildernes to see: A reede that is shaken with the wind: or what went ye out for to see: A man clothed in softe rayment: beholde, they that weare softe clothinge, are in Kynges houses. But what went ye oute for to see: a Prophete: verely I saye vnto you, and more then a Prophete. For thys is he of whom it is wrytten: behold, I sende my messenger before thy face, which shal prepare thy waye before thee.

The fourth Sūdaie.

The Collect.

Idd raise vp (we pray thee) thy power, & come among vs, & with greate might succor vs: that where as (through our sinnes and wickednes) we be sore let & hindred: thy bountifull grace &
A. iii. mercy,

The fourth Sundaie in Aduent.

mercy, (through the satisfaction of thy sonne our Lord,) may speedely deliuer vs: to whom wyth thee, & the holye ghost, be honour and glory world wythout ende.

CThe Epistle.

Phil. iiii.



Reioyce in the Lord alway, & agayne I say, reioice. Let your softenes be knowen vnto al men: the Lord is euen at hand. Be careful for nothing: but in al prayer and supplication, let your petitions be manifeste vnto God, wyth geuinge of thanks. And the peace of god (whych passeth all vnderstanding) kepe your heartes & myndes, through Christ Iesu.

CThe Gospell.

John. i.



This is the record of John: whē the Jewes sent priestes & Levites fro Jerusalem, to aske him: what art thou: And he confessed and denied not, and sayde playnely: I am not Christ. And they asked him: what then: art thou helias: & he sayeth: I am not. Art thou the prophete: and he answered, no. Then saide they vnto hym: what arte thou, that we maye geue an answer vnto them that sent vs: what sayest thou of thy selfe: he sayd: I am the voyce of a cryer in the wilderness: make strayght the waye of the Lorde, as sayde the Prophete Esai. And they which were sente were of the Phariseis: and they asked him, and sayd vnto him: why baptisest thou then, yf thou be not Christ, nor helias, neither that Prophete: John answered thē, sayinge: I baptise with water, but there standeth one among you, whō ye knowe not: he it is whiche though he came after me, was before me, whose shoe latchet I am not worthye to vnlooce. These thynges were doone at Bethabara beyond Jordan, where John dyd baptyle.

CChristmas

Christmas daie.

32.

The Collect.



Almighty God, which hast geue vs thy onely begottē sonne to take our nature bpō him; and thys daye to be borne of a pure virgin: Graunte that we beyng regenerate & made thy children by adoptiō & grace, may daylye be renued by thy holy spirit, through the same our lordē Iesus Christ, who lyueth and raygneth with. &c. Amen.

The Epistle.



GOD in tymes past, dyuerslye & manye Hebre, 1. wayes spake vnto the fathers by Prophetes: but in these last dayes, he hath spokē to vs by hys owne sonne, whom he hath made heyre of all thynges, by whom also he made the world. wch (sonne) being the brightnes of his glorie, & the very unage of his substance, ruling al thynges wth the worde of hys power, hath by hys owne person purged our synnes, & sitteth on the ryght hād of the maiestie on high: being so much more excellent then the Angels, as he hath by inheritaunce obtayned a more excellent name then they. For vnto which of the Angels said he at any tyme: Thou art my sonne, this day haue I begotten thee. And agayn, I wyl be his father, & he shal be my sonne. And agayn: when he bringeth in the firste begotten sonne into the world, he sayth: & let al the Angels of God worship him. And vnto the Angels he sayth: he maketh hys Angels spirites, and hys ministers a flame of fyre. But vnto the sonne he sayth: thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdom is a ryght scepter. Thou haste loued righteousnes & hated iniquitie: wherefore God, euen thy God, hath annointed thee wth oyle of gladnes aboue thy felowes. And thou

A.iii.

Lord

Christmas daie.

Lord in the beginning hast layde the foundation of the earth: & the heauens are the workes of thy hādes. They shall peryshe, but thou endurest: But they al shall waxe olde as doeth a garmente, and as a besture shalt thou chaunge them, and they shall be chaunged. But thou art euen the same, and thy yeares shall not fayle.

The Gospell.

Iohn, i.



In the beginning was the worde, & the worde was wyth God, & God was the word. The same was in the beginning with God. Al thinges were made by it, & without it was made nothinge that was made. In it was lyfe, and the lyfe was the light of mē: & the light shineth in the darkenes, & the darkenes cōprehēded it not. There was sente frō God a man whose name was Iohn. The same came as a witnes, to beare witnes of the light, that al mē through him myght beleue. He was not that light, but was sent to beare witnes of the lyght. That lyghte was the true light, which lighteth euery mā that cometh into the world. He was in the world, and the world was made by him: & the world knew him not. He came amōg his owne, & his own receyued hym not: But as many as receyued hym, to thē gaue he power to be made sōnes of god: eue thē that beleued on his name, which were borne, not of bloud, nor of the wil of the flesh, nor yet of the wyl of mā, but of god. And the same word became fleshe and dwelt amōg vs: & we saue the glory of it, as the glory of the only begottē sōne of the father, ful of grace & trueth.

Saint Stephins daie.

The Collect.



Grant vs, O Lord, to learne to loue our enemyes by the exāple of thy martyr Saint Stephin, who prayed

33.

¶ Then shall folow a Collect of the Natinitie, which shall be sayd continually vnto newe yeres Daye.

The Epistle.

And Stephin beeing full of the holye ghoſte,
loked by ſtedfaſtly with his eyes into heaue,
and ſawe the glory of God, & Jeſus ſtanding
on the right hand of God, & ſayd: beholde,
I ſee the heauens open, & the ſonne of mā ſtan-

ding on the ryght hand of God: The they gaue a shout
wyth a loude voyce, and stopped they: eares, & ran bpō
hym al at once, and cast hym out of the cytie, and stoned
him. And the witnesses layde downe they: clothes at a
yonge mans fete, whose name was Saul. And they sto-
ned Stephin, calling on and sayinge: Lord Iesu, receyue
my spyryte. And he kneeled downe and cryed with a loud
voyce: Lord, laye not thys synne to they: charge. And
when he had thus spoken, he fell aslepe.

The Gospell.



Behold, I send vnto you prophetes & wise men, & Scribes, & some of them ye shall kyll and crucifye: and some of them shall ye scourge in your Synagogues, & persecute them from citie to cytie: that vpon you maye come all the righteous bloude whych hath bene shedde vpon the earth, from the bloud of ryghteous Abel, vnto the bloude of Zacharias the sonne of Barachias, whome ye slewe betwene the temple and the aultare. Verely I saye vnto you: all these thinges shall come vpon thys generation. O Ierusalem, Ierusalem, thou that kyllest the Prophetes and stonest them whiche are sente vnto thee, how often would I haue gathered thy chyldren together, cuc as the henne gathereth her chickens vnder her winges, and ye would not:

Saynt Iohn Euangelistes daye.

not: Behold, your house is left vnto you desolate. For I
saye vnto you: ye shall not see me henceforth, tyll that ye
say: Blessed is he that cometh in the name of the Lorde.

Saint Iohn Euangelistes daye.

The Collect.

Mercyful lord, we beseeche thee to cast thy bright
beames of light vpon thy Church: that it be-
ynge lightned by the doctrine of thy blessed A-
postle & Euangelist Iohn, maye attayne to thy
euerlasting giftes. Through Iesus Christ our lord. Amē

The Epistle.

1. Iohn .i.



That which was frō the begining,
which we haue heard, whiche we
haue sene with oure eyes, whiche
we haue loked vpo, & our handes
haue handled, of the word of lyfe.
And the lyfe appeared, & we haue
sene, & beare witnes, & shew vnto
you eternal life which was with
the father, & appeared vnto vs.

That which we haue sene & heard, declare we vnto you,
that ye also may haue felowshipp wth vs, and that our
felowshipp maye be with the father and hys sonne Iesus
Christ. And this we write vnto you, that ye may reioice,
and that your ioye may be ful. And this is the tidinges
which we haue hearde of hym, & declare vnto you, that
God is light, & in him is no darkenes at all. Yf we saye:
we haue felowshipp with him, and walke in darkenesse,
we lye, & doe not the trueth. But & yf we walke in light,
even as he is in light, thē haue we felowshipp with him,
and the blond of Iesus Christ his sonne, clenseth vs frō
all synne. Yf we saye we haue no synne, we deceyue our
selues, and the trueth is not in vs. Yf we knowlege
our synnes, he is faithful & iust to forgeue vs our synnes,
and

Saint Iohn Euangelistes daie.

and to clese vs fro al vnrighteousnes. Yf we say we haue not sinned, we make him a lyer, & his word is not in vs.

¶ The Gospell.



Iesus sayde vnto Peter: folowe thou me. ^{Iohn, xxi.} Peter turned about, and sawe the disciple whom Iesus loued folowing (which also leaned on his breast at Supper, & sayde: Lorde, whych is he that betrayeth thee?) when Peter therfore sawe him he sayd to Iesus: Lorde, what shall he here doe: Iesus sayde vnto hym: Yf I wyll haue hym to tarye tyll I come, what is that to thee: Folowe thou me. Then went thys sayinge abroade among the brethren, that that Disciple shoulde not dye. Yet Iesus sayd not to hym, he shal not dye: but, yf I wyll that he tarye tyl I come, what is that to thee: The same disciple is he which testifieth of these thinges, and wrote these thinges: and we know that his testimo- nye is true. There are also many other thinges whyche Iesus dyd, the whych yf they shoulde be wrytten euerye one, I suppose the world could not conteyne the bookes that shoulde be wrytten.

¶ Innocentes daie.

¶ The Collect.



Almighty god, whose praiſe this daye the yong Innocentes thy witnesses hath confessed, and shewed forth, not in speakinge, but in dyinge: mortifye & kyl al vyces in vs, that in our cōuer- satio, our lyfe may expresse thy fayth, whiche wyth oure tōgues we do confesse: through Iesus Christ our Lord.

¶ The Epistle.

3



Loked, & loe, a lābe stode on the moſt
 ſiō, & with him an hūdred and. c. lvi.
 thouſād hauig his name & his fathers
 name wytten in theyꝝ foreheades.
 And I heard a voyce frō heauē, as the
 ſound of many waters, & as the voyce
 of a greate thundre. And I hearde the
 voyce of harpers harping with theyꝝ harpes. And they
 ſong as it were a new ſong before the ſeate, & before the
 iiii. beaſtes & the elders, & no mā could learne the ſonge,
 but the hundred fourtie and foure thouſand, which were
 redeemed from the earth. Theſe are they which were not
 defyled wyth women, for they are virgins. Theſe folow
 the lambe wherſoeuer he goeth. Theſe were redeemed
 frō men, being the firſt fruites vnto God, & to the lambe,
 and in their mouthes was founde no guyle: for they are
 wythout ſpot before the throne of God.

The Goſpell.



Lhaungel of the Lorde appeared to Jo-
 ſeph in a ſlepe, ſayinge: ariſe & take the
 childe & his mother, & flee into Egypt, &
 be thou there, tyll I bring thee woorde.
 For it wyll come to paſſe that herode
 ſhal ſeke the childe to deſtroye him. So
 when he awoke, he toke the chylde and
 his mother, by night, and departed into Egypt, and was
 there vnto the death of herode: that it myghte be fulfyl-
 led whych was ſpoke of the Lord by the Prophete, ſay-
 inge: out of Egypt haue I called my ſonne. The herode
 when he ſawe that he was mocked of the wyſe men, he
 was exceding wroth, and ſente forth men of warre,
 and ſlewe al the chyl dren that were in Bethleem, and in
 al the coaſtes (as many as were two yere olde or vnder)
 accordynge to the tyme whych he had diligently knowē
 out of the wyſe men. Then was fulfilled that whyche
 was ſpoken by the Prophet Jeremie, where as he ſayd:
 in

The Sundaie after Christmas daie.

in Rama was there a voyce heard, lamentatiō, weping,
and great mourning: Rachel weping for her chyldren, &
would not be comforted, because they were not.

The Sundaie after
Christmas daie.

The Collecte.

Almighty God whych hast geuen vs. &c.
As vpon Christmas daie.

The Epistle.



And I saie: that the heyre (as longe as he is a
child) differeth not fro a seruaunt, though he Galat. iiii
be Lorde of all, but is vnder tutours & gouer-
nours, vntil the time that the father hath ap-
poynted. Euen so we also, whē we were chyl-
dre, were in bōdage vnder the ordeinaūces of the world:
But when the tyme was ful come, God sente hys sonne
made of a womā, & made bonde vnto the law, to redeme
them which were bonde vnto the law: that we through
election myght receyue the inheritaunce that belongeth
vnto the naturall sonnes. Because ye are sonnes, God
hath sent the spirit of his sonne into our heartes, whych
cryeth Abba father. wherefore now, thou arte not a ser-
uaunt, but a sonne: Yf thou bee a sonne, thou art also an
heyre of God through Christe.

The Gospell.



This is the booke of the generation of Iesus Math. i
Christ, the sōne of David, the sōne of Abra-
ham: Abrahā begat Isaac: Isaac begat Ja-
cob: Jacob begat Judas and hys brethren:
Judas begat Phares and Zaram of Tha-
mar: Phares begat Elrom: Elrom begat Aram: Aram
begat Aminadab: Aminadab begat Naasson: Naas-
son begat Salmon: Salmon begat Boos of Rahab:
Boos begat Obed of Ruth: Obed begat Jesse: Jesse
begat

The Sundaye after Christmas daye.

begat Dauid the king: Dauid the king begat Salomō,
of her that was the wife of Urye: Salomō begat Robo-
am: Roboam begat Abia: Abia begat Asa: Asa begat
Josaphat: Josaphat begat Joram: Joram begat Olias:
Olias begat Joatham: Joatham begat Achas: Achas
begat Ezechias: Ezechias begat Manasses: Manasses
begat Amon: Amon begat Josias: Josias begat Jeroni-
as & hys brethren, about the tyme that they were caried
awaye to Babilō. And after they were brought to Ba-
bilō, Jechonias begat Salathiel: Salathiel begat Zo-
robabel: Zorobabel begat Abiud: Abiud begat Elia-
chun: Eliachun begat Azor: Azor begat Sadoc: Sadoc
begat Achin: Achin begat Eliud: Eliud begat Eleasar:
Eleasar begat Matthan: Matthan begat Jacob: Jacob
begat Ioseph the husband of Marie: of whō was borne
Jesus, euen he that is called Christ. And so all the gene-
rations from Abraham to Dauid, are. xiiii. generatiōs.
And frō Dauid vnto the captiuitie of Babilon, are. xiiii
generations. And from the captiuitie of Babilon vnto
Christe, are. xiiii. generations.

The byrth of Jesus Christ was on this wyse: when
hys mother Marye was maryed to Ioseph (before they
came to dwell together) she was founde with chylde by
the holy ghoste. Then Ioseph her husbände (because he
was a righteous man, and would not put her to shame)
was mynded pryncely to departe from her. But whyle
he thus thoughte, beholde, the Angell of the Lorde ap-
peared vnto him in slepe, sayinge: Ioseph, thou sonne of
Dauid, feare not to take vnto thee Marye thy wyfe: for
that whyche is conceaued in her, commeth of the holye
ghoste. She shall bringe forth a sonne, and thou shalt
call hys name Jesus: for he shall saue hys people from
theyr synnes.

All thys was done, that it might bee fulfilled whych
was spoken of the Lorde by the prophete, sayinge: Be-
holde, a mayde shall bee wyth chylde, and shall bringe
forth a sonne, and they shall call hys name Emanuel,
whych

The Circumcision of Christ.

whiche if a man interpret, is as much to say as god with
vs. And Joseph, as one as he awoke out of slepe, dyd as
the Angel of the Lord had biddē him: & he toke his wyfe
vnto him, and knewe her not, till she had brought furthe
the firste begotten sonne, and called his name Iesus.

The Circumcision
of Christe.

The Collecte.

A mighty God, which madest thy blessed sone
to be circumcised and obedient to the lawe for
man: graunt vs the true circumcisiō of the spi-
rite, that our heartes & all our members being
mortified fro all worldlye and carnall lustes, maye in all
thinges obey thy blessed wil: through the same thy sonne
Iesus Christ our Lord.

The Epistle.

Blessed is that man to whō the Lord wyl Rom. iiii
not impute sinne. Came thys blessednesse
then vpon the vncircumcisiō, or vpon the
circumcision also: for we saye, that fayth
was rekened to Abraham for righteousness
How was it thē rekened: whē he was in
the circumcisiō, or whē he was in the vncircumcisiō: not
in time of circumcisiō: but when he was yet vncircumci-
sed. And he receyued the signe of circumcision, as a seale
of the righteousness of fayth, which he had yet beyng vn-
circumcised: that he should bee the father of al thē that be-
leue, though they be not circumcised, that righteousness
might bee imputed to thē also: & that he might be the fa-
ther of circumcisiō, not vnto thē onely whych came of the
circumcised, but vnto thē also that walke in the steppes
of the fayth that was in our father Abraham before the
tyme of circumcisiō. For the promyse (that he should be the
heire of the world) happened not to Abraham, or to hys
seede,

The Epiphanye.

seed, through the lawe, but through the righteounesse of fayth. For yf they, whyche are of the lawe, be heires, then is fayth but vayne, and the promise of none effecte.

CThe Gospell.



And it fortuneth, as sone as the Aungels were gone awaye fro the shepherdes into heauen, they sayd one to another: let vs goe now euen vnto Bethleem, and see thys thinge that we heare saye is happened, whych e lord hath shewed vnto vs. And they came wyth hast and found Mary and Ioseph, & the babe layd in a manerger. And when they had sene it, they published abroad the sayinge that was tolde them of that chylde. And all they that hearde it, wondered at those thynges whyche were tolde them of the shepherdes. But Mary kepte all those sayinges, and pondred them in her heart. And the shepherdes returned, praylinge & lauding God for all the thinges that they had heard and seen, euen as it was tolde vnto them. And when the eyghte daye was come that the chylde should be circuncysed, his name was called Jesus, which was named of the Aungel before he was conceaued in the wombe.

Cf there be a Sundaye betwene the Epiphanye, and the Circumcision, then shal be vsed the same Collette, Epistle, and Gospell, at the Communion, whych was vsed vpon the Daye of Circumcision.

The Epiphanye.

CThe Collette.



God, whych by the leadinge of a starre dydest manifeste thy onely begotten sonne to the Gentyles: Mercyfully graunt, that we which know thee now by fayth, may after this lyfe haue the frucion of thy glorious Godhead, through Christ our Lorde.

The

1. 78
2. de Maria.
3. Circuncio
4. de Circuncio
5. de nomine
6. de persona

The Epiphanie.

The Epistle.



Or this cause I Paule am a prisoner of Jesus Christe for you heathen: yf ye haue heard of the ministracion of the grace of god, which is geue me to you-ward. For by reuelacion shewed he the misterye vnto me, as I wrote afore in fewe wordes, wherby, when ye reade, ye maye vnderstande my knoweledge in the misterye of Christ: whiche misterye in tymes paste was not opened vnto the sonnes of men, as it is now declared vnto hys holy Apostles and Prophetes by the spirite: & the Gentiles shoulde be inheritours also, and of thesame bodye, and partakers of his promise of Christe, by the meanes of the Gospell, wherof I am made a minister, accordyng to the gifte of the grace of god, whiche is geuen vnto me after the working of his power. Vnto me the least of all saintes, is thys grace geuen, that I shoulde preache among the Gentiles, the vnsearcheable ryches of Chryst, and to make all men see what the felowship of the misterie is, whiche from the beginnynge of the worlde, hath been hydde in God, which made all thinges throughe Jesus Chryst: to the entent, that nowe vnto the rulers and powers in heauenlye thynges, myght be knowen by the congregacion, the manifolde wisdom of God, accordyng to the eternall purpose whiche he wroughte in Chryste Jesu oure Lorde: by whom we haue boldenesse and entraunce, with the confidence which is by & faith of him.

Eph. iii.

The Gospell.



When Jesus was borne in Bethleem a citie of Iurye, in the tyne of Herode the kyng: Behold, there came wise men fro the East to Jerusalem, saying: where is he that is borne king of the Jewes: For we haue seen his starre in the East, and are come to worship him. whē Herode

Mat. ii.
B. i. the

The Epiphanie.

the kinge had heard these thinges, he was troubled, and al the cite of Ierusalem with hym. And whē he had gathered all the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde be borne. And they sayed vnto hym: at Bethleem in Iurie. For thus it is written by the Prophete: And thou Bethleem in the land of Iury, art not the least amōg the princes of Iuda: for out of thee there shall come vnto me the capitaine that shall gouerne my people Israel. Then Herode (whē he had priuely called the wise mē) he enquired of them diligently what time the starre appeared: and he had them goe to Bethleem, and sayd: goe your way thither and searche diligently for the childe. And when ye haue founde him, bring me woorde againe, that I maye come and wurship him also. when they had heard the king, they departed: and loe, the starre which they saw in the East, went before them tyll it came and stode ouer the place wherin the chylde was. when they sawe the starre, they wer exceding glad, and went into the house, and founde the childe with Marye his mother, and fell down flat, and wurshipped him, and opened their treasures, and offered vnto him giftes: Gold, Frankincense, and Mirre. And after they were warned of God in slepe (that they shoulde not goe agayne to Herode) they returned into their own countrey another waye.

**The first Sundae after
the Epiphanie.**

The Collect.



Onde, we beseeche thee, mercifully to receiue the prayers of thy people whiche call vpon thee: and graūt that they may both perceiue and know what thinges thei oughte to doe, and also haue grace and power, faithfully to fulfyll thesame through Iesus Christ our lord.

The

The first Sunday after the Epiphanie.

The Epistle.



I Beseeche you therefore brethren, by the mercifulnesse of God, that ye make your bodies a quicke sacrifice, holy and acceptable vnto God, whiche is youre reasonable seruing of god: and fashion not youre selves like vnto this worlde: but bee ye chaunged in youre shape by the renuinge of youre mynde, that ye maye proue what thing that good and acceptable and perfect wyll of God is. For I say (through the grace that vnto me genen is) to every man among you, that no mā stande high in his owne conceite, more then it becommeth him to esteeme of hymselfe: but so iudge of hymselfe, that he be gentle and sobre according as god hath dealt to every mā the measure of faith: for as we haue many membres in one body, and al membres haue not one office: so we beyng many are one body in Christ, and every man among our selues one anothers membres.

The Gospell.



He father and mother of Iesus wente to Jerusalem after the custome of the feaste daye. ^{Luke. ii.} And when they had fulfilled the dayes, as they retourned home, the childe Iesus abode stil in Jerusalem, and his father and mother knewe not of it: but they supposing him to haue been in the cumpany, came a dayes iourneye and soughte hym amonges their kinsfolke and acquaintaunce. And when they founde him not, they went backe againe to Jerusalem, and soughte him. And it fortuned, that after three dayes they founde him in the temple, sitting in the midst of the doctours, hearing them, and posing them. And al that heard hym, were astonied at his vnderstanding and answers. And when they sawe hym, they meruayled, & his mother said vnto him: Sonne, why haste thou thus

B. ii. Dealt

The seconde Sundate after the Epiphanye.

dealt with vs: Beholde, thy father and I haue soughte thee sorowling. And he saied vnto them: howe happened that that ye sought me: wylste ye not that I muste goe about my fathers busines: And they vnderstode not that saying, whiche he spake vnto them. And he went down wyth them, and came to Nazareth, and was obediēte vnto them: but his mother kept all these sayinges together in her heart. And Iesus prospered in wisdom and age, and in fauoure with God and men.

**The second sundate after
the Epiphany.**

The Collect.



Almightie and everlasting God, whiche dooeste gouerne all thinges in heauen and earth: mercifully heare the supplicacions of thy people, and graunt vs thy peace al the dayes of our lyfe.

The Epistle.

Rom, xii



Synge that we haue dyuerse gyftes according to the grace that is geuen vnto vs: yf a man haue the gyfte of prophecie, let hym haue it, that it be agreeing to the faith. Let hym that hath an office, wait on his office. Let him that teacheth, take hede to hys doctryne. Let him that exhorteth, geue attendaunce to his exhortacio. If any man geue, let hym do it with singlenes. Let him that ruleth, doe it with diligence. If any man shewe mercye, let hym doe it with cherefulnesse. Let loue bee wythoute dissimulacyon. Hate that whiche is euil, and cleaue vnto that which is good. Be kynde one to another with brotherly loue. In geuyng honoure goe one beefore another. Be not slothefull in the busines which you haue in hande. Be seruente in spyryte. Applye youre selues to the tyme. Reioyce in hope. Be patiente in

39.

The second Sund. after the Epiphanie.

in tribulation. Continue in prayer. Distribute vnto the necessitie of the saintes. Be ready to harbour. Blesse them whiche persecute you: blesse, I saye, and curse not. Be mery wyth them that are mery, wepe with the that wepe: be of lyke affectiō one towarde another. Bee not hye mynded, but make your selues equall to them of the lower sorte.

The Gospel.



And the thirde daye was there a marriage in Cana a citie of Galyle, and the mother of Iesus was there. And Iesus was called (and his disciples) vnto the marriage. And whē the wine fayled, the mother of Iesus said vnto hym: they haue no wyne. Iesus saied vnto her: woman, what haue I to doe with thee: myne houre is not yet come. His mother sayed vnto the ministers: whatsoeuer he sayeth vnto you, doe it. And there were standing there, vi. waterpottes of stone, after the maner of purifyinge of the Jewes, conteyning. ii. or. iii. fyrkens a piete. Iesus sayd vnto them: fyll the waterpottes with water. And thei filled them vp to the brim. And he sayd vnto them: draw out now, and beate vnto the Gouernour of the feast: And they bare it. when the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers, which drew the water, knew) he called the brudegrome, and said vnto hym: every man at the beginning dooeth set forth good wyne, and when men be dronke, then that which is woozle: but thou haste kepte the good wine vntill now. This beginning of miracles did Iesus in Cana of Galile, and shewed his glory, & his disciples beleued on him.

John. 4.
the
miracle
of
the
water
turned
into
wine
at
the
marriage
in
Cana
of
Galilee

The third Sundate.

The Collect.

B. iii.

Almighty

The third Sundate after the Epiphanie.



Almightie and everlasting God, mercifully loke vpon oure infirmities: and in all oure daungiers and necessities, stretche furth thy ryghte hande to helpe and defende vs, throughe Chryste oure Lorde.

The Epistle.

Rom, xii



Be not wise in your own opinions. Re- compence to no man euil for euil. Provide aforehande thynges honeste, not only before god, but also in the sight of all men. If it be possible (as muche as is in you) lyue peaceablye wyth all me. Dearly beloued, auenge not your selves, but rather geue place vnto wrath. For it is wyrt- ten: vengeaunce is mine, I wil rewarde saith the Lord. Therfore, yf thine enemy hunger, feede him: yf he thirst, geue hym drinke. For in so doing, thou shalt heape coles of fyre on hys head. Be not overcome of euil, but over- come euil with goodnes.

The Gospel.

Mat, viii



When he was come down from the mou- tayne, much people folowed hym. And beholde, there came a Leper and wur- shipped hym, sayinge: Maister, yf thou wylte, thou canst make me cleane. And Jesus put furth his hand and touched hym, saying: I wyl, be thou cleane: and immediatly his Leprosye was censed. And Jesus sayd vnto hym: tel no man, but goe and shewe thy selfe to the priest, and offer the gyft (that Moyses commaunded to be offered) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto hym a Centu- ryon, and besoughte hym, saying: Maister, my sernaunte lieth at home sicke of the paulteye, and is grievouslye pained. And Jesus sayed: when I come vnto him, I wyl heale hym. The Centuryon answered, and sayed: Sir, I am not woorthye that thou shouldeste come

The fourth Sunday after the Epiphanie.

come vnder my rooſe: but ſpeake the word onely, and my ſeruaunt ſhall bee healed. For I alſo my ſelfe am a man ſubiect to the autoritie of an other, and haue ſouldiers vnder me: and I ſaye to this man, goe, and he goeth: and to another man, come, and he cometh: and to my ſeruaunt, doe this, and he doeth it. when Jeſus heard theſe wordes, he merueiled, and ſaid to the that folowed him: verely I ſaye vnto you, I haue not founde ſo great faith in Iſrael. I ſay vnto you, that many ſhal come from the Eaſt, and weſt, and ſhal reſt with Abraham, Iſaac, and Iacob, in the kyngedome of heauen: but the children of the kingdome ſhalbe caſt out into vtter darkenes, there ſhalbe wepyng and gnaſhyng of teeth. And Jeſus ſaid vnto the Centurion: Goe thy way, and as thou beleueſt, ſo be it vnto thee: and his ſeruaunte was healed in the ſelfe ſame houre.

The fourth Sundae.

The Collect.

GOD which knoweſt vs to be ſet in the middeſte of ſo many and great daungers, that for mans fraillneſſe we cannot alwaies ſtand byrighly: Graunte to vs the health of bodye and ſoule, that all thoſe thynges whiche wee ſuffer for ſynne, by thy helpe we maye well paſſe and overcome: throughe Chriſte our Lorde.

The Epistle.

ET euery ſoule ſubmitte hymſelfe vnto the autoritie of the higher powers: for there is no power but of god. *R. 9. xiii.* The powers that be, are ordained of God: whoſoever therfore reſiſteth power, reſiſteth the ordynance of God: But they that reſiſte, ſhall receiue to themſelues damnation. For rulers are not fearful to the that doe good, *B. iiii.* but

The fourth Sundaie after the Epiphanie.

but to them that doe euil. wilt thou be without feare of the power: doe wel the, and so shalt thou be prayled of thesame: for he is the mynister of God, for thy wealth. But and yf thou doe that whiche is euil, then feare, for he beareth not the sweorde for nought: for he is the minister of God to take vengeance on them that doe euil. wherefore ye muste nedes obeye, not onely for feare of vengeance, but also because of conscience: and euen for thys cause paye ye trybute: For they are Goddes ministers seruing for thesame purpose. Geue to euery manne therfore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth.

The Gospel.

Mat. viii



And whē he entred into a ship, his disciples folowed him. And behold, there arole a greate tempeste in the sea, inso- muche as the shyp was couered wyth waues, but he was aslepe. And his disciples came to hym, and awoke hym, saying: Maister saue vs, we perishe. And he sayd vnto them: why are ye feareful, O ye of litle faith: Then he arole, and rebuked the windes and the sea, and there folowed a great calme. But the men meruailed, saying: what maner of man is this, that bothe wyndes and sea obeye hym: And when he was come to the other syde, into the countrey of the Gergesites, there met hym. ii. possessed of deuilles, which came oute of the graues, and were out of measure fierce, so that no man mighte goe by that waye. And beholde, they cryed out, saying: O Iesu, thou sonne of god, what haue we to doe wyth thee: Art thou come hyther to tormente vs before the tyme: And there was a good waye of from them, a heerd of many Swyne feeding. So the deuils besought hym, saying: If thou cast vs out, suffre vs to goe into the heerd of Swyne. And he said vnto the: goe your waies. Then wente they oute and departed into the heerd of Swyne.

The fifth Sundate after the Epiphante.

Swoyne. And beholde, the whole heerd of Swoyne was carped hedlong into the sea, and perished in the waters. Then they that kept them fled, and wente their wayes into the citie, and tolde euery thyng, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to mete Iesus: and when they saw hym, they besonght him that he woulde departe oute of theyr coastes.

The fifth Sundate.

¶ The Collect.



Orde, we beseeche thee to kepe thy Church and household continually in thy true religion: that they which doe leane only vpon hope of thy heauenly grace, may euermore bee defended by thy myghtye power: Through Christe oure Lorde.

¶ The Epistle.



At vpon you as the electe of god, tender mercye, kyndnesse, humblenes of mynde, mekenesse, long sufferynge, forbearing one another, & forgeuing one another yf any man haue a quarel against another: as Christ forgaue you, euen so doe ye. Aboue these thinges, put on loue, which is the bond of perfectnes. And the peace of god rule in your heartes: to the which peace ye are called in one body: And see that ye be thankfull. Let the word of Christ dwel in you plenteously with al wisdom: Teache and exhort your own selves in psalmes and hymnes & spiritual songes, synngyng with grace in your heartes to & lord. And whatsoeuer ye doe in worde or dede, doe al in the name of the lorde Iesu, geuing thankes to god the father by hym.

Colos. 3.

¶ The

The fifth Sundae after the Epiphanie.

¶ The Gospel.

Ma. xiii.



The kyngdome of heauen is lyke vnto a man
whyche soweth good seede in his felde: but
while men slept, his enemy came, and sowed
tares among the wheate, and went his waie.
But when the blade was sprong vp, and had
broughte furth fruite, then appeared the tares also: So
the seruauntes of the housholder came, and sayed vnto
him: Sir, didst not thou sowe good seede in thy felde:
from whence then hath it tares? he sayd vnto them: the
enuyous man hath done this. The seruauntes sayd vn-
to hym: wilt thou then that we goe and weede them vp?
But he said, naye: lest while ye gather vp the tares, ye
plucke vp also the wheate wyth them: lette both growe
together vntill the harvest: and in time of harvest, I wil
saye to the reapers: gather ye firste the tares, and bynde
them together in sheaues to bee brynte: but gather the
wheate into my barne.

The. vi. sundae (if there be so many) shal haue y same Psalme,
Collect, Epistle, and Gospel, that was vpon y fyfth Sundae.

The Sundae called Septuagesima.

¶ The Collect.



Orde we beseeche thee fauourably to heare the
prayers of thy people, that we which are iustly
punished for oure offences, maye be mercifully
deliuered by thy goodnes, for the glorie of thy
name: through Iesu Christ our sauour, who liueth and
reigneth world without ende.

¶ The Epistle.

1. Cor. ix.



Perceiue ye not, howe that they whyche runne
in a course, runne all, but one receiue the re-
ward: So runne that ye may obtayne: Every
man that proueth masteries, abstaineth from
all

The Sunday called Septuagesima.

al thinges. And they doe it to obteyne a crowne that shal
peryshe, but we to obtaine an everlastyng crowne. I ther-
fore so runne, not as at an vncertayne thyng. So fyghte
I, not as one that beateth the ayre: but I tame my body,
and byng it into subieccion, lest by any meanes it come
to passe, that when I haue preached to other, I my selfe
should be a cast away.

The Gospell.



The kyngdome of heauen is lyke vnto a Mat. xx
man that is an housholder, which went
out early in the mornynge to hyre labou-
rers into his vineyarde. And when the
agrement was made with the labourers
for a peny a daye, he sente them into hys
vineyarde. And he went out aboute the
thirde houre, and sawe other standing idle in the market
place, and said vnto them: Goe ye also into the vineyard,
and whatsoeuer is right, I wil geue you. And thei went
their waye. Againe he wente oute aboute the .vi. and .ix.
houre, and did lyke wyse. And aboute the .xi. houre he
went out, and founde other standing idle, and said vnto
them: why stande ye here al the day idle: They said vn-
to hym: because no man hath hyred vs. He sayeth vnto
them: Goe ye also into the vineyarde, and whatsoeuer is
ryghte, that shall ye receiue. So when euen was come,
the Lorde of the vineyarde sayd vnto his stewarde: call
the labourers, and geue the thei hyre, beginning at the
last vntil the first. And when thei did come that came a-
bout the .xi. houre, they receiued euery man a peny: But
when the first came also, they supposed that they should
haue receiued more, and they likewise receiued euery mā
a peny: And when they had receiued it, they murmured
agaynst the good mā of the house, sayng: these last haue
wrought but one houre, and thou hast made them equal
with vs, which haue borne the burthe & heat of the day.
But

The Sunday called Sexagesima.

But he answered vnto one of them, and said: Frende, I doe thee no wrong: diddest thou not agree with me for a peny: Take that thynne is, and goe thy waye: I wyll geue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with myne owne goodes: Is thine eie euill because I am good: So the laste shall bee first, and the first shalbe last. For many be called but few be chosen.

The Sundate called
Sexagesima.

The Collect.



DIRD GOD, which seest that we put not our trust in any thyng that we doe: mercifullye graunt, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lorde.

The Epistle.

II, Cor. xj.



YE suffre fooles gladly, seig your selves are wyle. For ye suffer yf a man bryng you into bondage: yf a man deuoure: yf a man take: yf a man exalt hymselfe: yf a man smite you on the face. I speake as concerning rebuke, as though we had been weake in this behalfe. Howbeit, wherinsoeuer any man dare be bolde (I speake foolishlye) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christe, (I speake as a foole) I am more: In labours more aboundant: In stripes aboue measure: In prison more plenteously: In death oft: Of the Jewes fye times receiued I. xl. stripes saue one: Thise was I beatē with roddes, I was once stoned: I suffered thise hyppocrake: Nyghte and daye haue I been in the deepe sea. In tomynginge often: in perels of waters: in perels of robbers:

The Sunday called Sexagesima.

robbers: in ieopardies of mine own naciō: in ieopardies amonge the heathen: in parels in the citie: in parels in wildernes: in parels in the sea: in parels amonge false brethren: in labour and trauaile: in watchinges often: in hunger and thyrst: in fastinges often: in cold and nakednes: beside the thinges which outwardlye happen vnto me, I am combred dayly, & do care for al congregacions. who is weake, & I am not weake: who is offended, and I burne not: If I must nedes boast, I will boaste of the thinges that concerne myne infirmities. The God and father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lie not.

The gospel.



When much people wer gathered together and wer come to him out of all cities, he spake by a similitude. The sower wente oute to sowe his seede: and as he sowed, some fel by the way side, and it was troden down, and the foules of the ayre deuoured it vp. And some fell on stones, & as sone as it was sprong vp, it withered away, because it lacked moystnes. And some fell among thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp and bare fruite and hundreth folde. And as he sayed these thynges, he cryed: he that hath eares to heare lette him heare. And his disciples asked him, sayig: what maner of similitude is this? And he said: vnto you it is geuen to knowe the secretes of the kingdome of God: but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande. The parable is this: The seede is the worde of God: those that are beside the waye, are they that heare: then commeth the deuill and taketh awaye the woorde oute of their heartes, lest they should beleue and be saued. They on the stones, are they which when they heare, receyue the woorde wyth ioye: and these haue no rootes, whiche for a while beleue, and

1. Parabol. in p. 100.

2. Sower. H. 100.

3. Sower. H. 100.

4. Sower. H. 100.

5. Sower. H. 100.

6. Sower. H. 100.

7. Sower. H. 100.

8. Sower. H. 100.

9. Sower. H. 100.

10. Sower. H. 100.

11. Sower. H. 100.

12. Sower. H. 100.

13. Sower. H. 100.

14. Sower. H. 100.

15. Sower. H. 100.

16. Sower. H. 100.

17. Sower. H. 100.

18. Sower. H. 100.

19. Sower. H. 100.

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23. Sower. H. 100.

24. Sower. H. 100.

25. Sower. H. 100.

26. Sower. H. 100.

27. Sower. H. 100.

28. Sower. H. 100.

29. Sower. H. 100.

30. Sower. H. 100.

The Sunday called Quinquagesima.

and in tyme of temptation goe away. And that whiche fel among thornes, are they which whē they haue heard, goe furth and are choked with cares and riches, and voluptuous liuing, and bryng furth no fruite. That which fel in the good grounde, are they which with a pure and good heart, heare the worde and kepe it, and bryng furth fruite through patience.

The sūndate called
Quinquagesima.

The Collect.



Lord which doest teache vs, & al our doinges without charitie are nothing worth: send thy holy ghost, and powre into our heartes that most excellent gift of charitie, the very bonde of peace and al vertues, without the which, whosoener lyueth, is counted dead before thee: Graunte this for thy onely sonne Iesus Christes sake.

The Epistle.

1. Cor. xiii.



Thoughe I speake with tongues of men and of Angels, and haue no loue, I am even as sounding brasle, or as a tinklynge Cimball. And thoughe I could prophetic, and vnderstande al secretes, and al knowledge: yea, yf I haue al fayth, so that I could moue mountaines oute of their places, and yet haue no loue, I am nothing. And though I bestow al my goddes to feede & poore, & though I gaue my bodye even that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her own, is not prouoked to anger, thinketh none euill, reioyleth not in iniquitie. But reioyleth in the trueth: suffereth all thinges, beleueth al thinges, hopeth al thinges, endureth all thinges. Thoughe that prophetyng fayle, eyther
tongues

The Sundaie called Quinquagesim.

longues ceasse, or knowlege vanishe awaye, yet lone fa-
leth neuer away. For our knowlege is vnperfecte, & our
propheciying is vnperfect. But when that which is per-
fect is come, the v which is vnperfect shalbe done away.
When I was a childe, I spake as a child: I vnderstode
as a childe: I imagined as a child. But as tyme as I was
a man, I put away chylidshnes. Now we see in a glasse,
euē in a darke speaking: but the shal we see face to face.
Now I know vnperfectly: but then shall I knowe euē
as I am knowen. Nowe abideth faith, hope, and lone,
euē these thre; but the chiefe of these is lone.

The Gospell.

Iesus toke vnto him the. xlii. and said vnto
to them: beholde, we go by to Ierusalem, Ina. xviii
and al shalbe fulfilled that are writen by
the Prophetes of the sonne of mā. For he
shal be deliuered vnto the Gentiles, and
shalbe mocked, and despitesfully intreated,
and spitted on. And when they haue scourged him, they
wyl put hym to death, and the thirde day he shall rise a-
gaine. And they vnderstode none of these thinges. And
this saying was hid from them, so that they perceiued
not the thinges which wer spoken. And it came to passe,
that as he was come nigh to Jerico, a certaine blind mā
sate by the hye way syde, beggyng. And when he heard
the people passe by, he asked what it ment. And thei said
vnto hym, that Iesus of Nazareth passed by. And he
cryed, saying: Iesu thou sonne of Dauid, haue mercye on
me. And they which wente before, rebuked hym, that he
should holde hys peate. But he cryed so much the more:
thou sonne of Dauid haue mercye on me. And Iesus
stode still, and commaunded hym to bee broughte vnto
him. And whē he was come nere, he asked him, saying:
what wylte thou that I dooe vnto thee: and he sayed:
Lorde, that I myghte receiue my syght. And Iesus said
vnto

The first daie of Lent.

vnto hym : receiue thy syght, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed him prayling god. And al the people, when they saw it, gaue prayse vnto god.

The first daie of Lent.

The Collect.



Almightie and euerlastyng god, which hatest nothing that thou hast made, and dooest forgeue the synnes of al them that be penitent: Create and make in vs newe and contryte heartes, that we moorthelye lamentinge oure synnes, and knowleging our wretchednesse, may obtayne of thee, the God of all mercye, perfectte remission and forgeuenesse, throughe Iesus Chryste.

Joel, ii.

The Epistle.



Turne you vnto me with all your hertes, with fastig, weping and mourning: rent youre hertes & not youre clothes. Turne you vnto the Lorde your God, for he is gracious and mercifull, longe sufferyng, and of greate compassion, and readye to pardon wickednesse. The (no doubt) he also shal turne and forgeue: and after his chasteninge he shal let your encrease remaine for meate and drynke offeringes vnto the Lorde your God. Blowe oute wyth the trompet in Sion, proclaime a fastyng, call the congregacion, and gather the people together: warne the congregacion gather the eldets, byng the children & suckelinges together. Let the bridegrome goe forth of hys chaumbre, and the bride out of her closet. Let the priestes serue the lord betwene the porche and the alter, weping and saying: be fauourable, O Lord, be fauourable vnto thy people: let not thyne herytage be broughte to suche confusion,

The first daie of Lent.

confusion, lest the heathen be Lordes thereof. wherefore shoulde they saye amonge the heathen: where is nowe they? God?

The Gospell.



When ye faste, bee not sad as the hypocrites are, for they disfigure theyr faces that it maye appeare vnto men how that they fast. Verely I saye vnto you, they haue theyr reward. But thou, when thou fasteste, annoynte thyne head, and washe thy face, that

Math. vi.

it appeare not vnto men how that thou fastest, but vnto thy father which is in secrete: and thy father which seeth in secrete, shal rewarde thee openly. Lay not vp for your selues treasure vpon earth, where the ruste & moth doth corrupt, and where theues breake through and steale. But laye vp for you treasures in heauen, where neyther rust, nor moth doth corrupt, and where theues doe not breake through nor steale. For where your treasure is, there wyl your heartes be also.

The first Sundae

in Lent.

The Collect.



Lord, which for our sake, dyddest fast fortie dayes and fortie nightes: Geue vs grace to vse such abstinence, that our fleshe beyng subdued to the spyryte, we maye euer obeye thy godly monitions, in righteousnesse and true holynesse, to thy honour and glory: whych lyuest and reygnest. &c.

C. i.

The



The Gospel.

Then was Iesus led away of the spirite into wyldernesse, to bee tempted of the deuil. And whē he had fasted fortie dayes & fortie nightes, he was at the laste an hungred. And whē the tempter came to hym, he sayde: yf thou be the sonne of GOD, cōmaund that these stones be made bread. But he aunswered and sayde: it is wytten, in an shall not lyue by bread onely, but by e- uery worde that procedeth oute of the mouth of GOD. Then the deuyl taketh him vp into the holy citie, and setteth

prophecie Johanne 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46.

The second Sundate.

setteth him on a pynacle of the Temple, and sayth vnto him: yf thou be the sonne of God, cast thy self downe headlong. For it is wyrtten: he shall geue his Angels charge ouer thee, & with theyr handes they shal holde thee vp, lest at any tyme thou dashe thy fote against a stone. And Iesus sayd vnto him: it is written agayne. Thou shalt not tempt the Lord thy God. Agayn the deuyl taketh him vp into an excedinge highe mountayne, & shewed him all the kingdomes of the worlde, & the glorie of them, & sayeth vnto him: all these wyll I geue thee, yf thou wilt fall downe & worshyp me. The sayth Iesus vnto him: Auoyde Sathan, for it is written: Thou shalt worship the Lord thy god, & him onely shalt thou serue. Then the deuyl leaueth him: & beholde, the Angels came and ministred vnto him.

The second Sundate.

The Collect.



Almighty God, whiche doest see that we haue no power of oure selues to helpe oure selues: kepe thou vs both outwardly in our bodies, & inwardly in oure soules, that we may be defended fro all aduersities whych may happen to the body, and from all euyl thoughtes whych maye assaulte and hurte the soule: through Iesus Christe. &c.

The Epistle.



We beseeche you brethren, and exhort you by the lord Iesus, that ye encrease more and more, euen as ye haue receyued of vs, how ye oughte to walke & to please God. For ye know what commaundementes we gaue you by our lord Iesus

C.ii.

Christ.

Handwritten notes at the bottom of the page, including names like 'Basil' and 'A. Troph'.

The second Sundaie.

Christ. For this is the wyl of God: euen your holines; that ye should abstayne from fornication, & that euery one of you should know how to kepe hys vessell in holynes and honour, and not in the luste of concupiscence as do the heathen, which know not God: that no man oppresse and defraude hys brother in bargayninge: because that the Lord is the auenger of al such thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleannes, but vnto holynes. He therefore that despyleth, despyleth not mā, but God which hath sente his holy spyrte among you.

The Gospell.

Math. xv



Jesus went thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cryed vnto hym, saying: haue mercy on me, O Lord, thou sonne of Dauid. My daughter is piteously vexed with a denyll. But he answered her nothing at all. And hys disciples came and besought him, saying: sende her away, for she cryeth after vs. But he answered, and sayde: I am not sente but to the lost shepe of the house of Israel. Then came she and worshipped him, sayinge: Lord, helpe me. He answered & sayde: it is not mete to take the chyldrens bread, and caste it to dogges. She answered and sayd: trueth Lord, for the dogges eate of the crummes which fall frō their maysters table: Then Jesus answered, and sayd vnto her: O woman, great is thy faythe, be it vnto thee, euen as thou wilt. And her daughter was made whole, euen the same tyme.

The

The thirde Sūndae.

¶ The Collect.

We beseeche thee almighty God, loke vpon the hartie desyres of thy humble seruaūtes: and stretch forth the ryght hāde of thy maiestie, to be oure defence agaynst all oure enemies: through Iesus Christ our Lorde.

¶ The Epistle.



Be you the folowers of God as dere Ephesi. v
chyl dren, and walke in loue, euen as
Christ loued vs, and gaue hym selfe
for vs an offerynge and a sacrifice of
a swete sauour to God. As for forni-
cation, & all vncleannes, or couetous-
nes, let it not be once named among
you, as it becometh saintes: or filthines, or folishe tal-
king, or iesting, whych are not comely, but rather ge-
uynge of thankes. For thys ye knowe, that no whore-
monger, eyther vncleane persone, or couetous persone
(which is a worshipper of ymages) hath anye inheri-
taunce in the kingdom of Christ & of God. Let no mā
deceyue you with bayne wordes. For because of suche
thinges, cometh the wrath of God vpon the chyl dren
of disobedience. Be not ye therfore companions of thē.
Ye were sometimes darkenes, but now are ye lyght in
the Lord: walke as chyl dren of lighte, for the fruyte of
the spirite consisteth in all goodnes, & ryghteousnes, &
trueth. Accepte that which is pleasing vnto the Lord,
and haue no felowship wyth the vnfruytfull workes
of darkenes, but rather rebuke them. For it is a shame
euen to name those thinges, which are done of them in
secrete: but all thinges when they are broughte forth

C.iii.

by

The thyrde Sundaie.

by the light, are manifest. For whatsoeuer is manifest, the same is lyght: wherfore he saith: awake thou that sleepest, and stand vp from death, and Christ shall geue thee lyght.

CThe Gospell.

Luke, xi



Iesus was castinge oute a deuyl that was dumme. And when he had caste out the deuyl, the dumme spake, & the people wondered. But some of them sayde: he casteth oute deuyls through Beelzebub the chiefe of the deuils. And other teypted hym, and requyred of him a sygne from heauen. But he knowyng theyr thoughtes, sayd vnto them: Euery kyngdom deuyled agaynst it selfe, is desolate: and one house doeth fall vpon another. Yf Satan also be deuyled agaynst hymselfe: how shall hys kyngdom endure? Because ye saye I cast oute deuyls through Beelzebub. Yf I by the helpe of Beelzebub caste out deuyls: by whole helpe do youte children cast them out? Therfore shall they be your iudges. But yf I wyth the fynger of God cast oute deuyls, no doubt the kyngdom of God is come vpon you. when a strong man armed watcheth hys house, the thynges that he possesseth are in peace. But when a stronger then he cometh vpon him, and ouercometh him, he taketh from him all hys harnes (wherein he trusted) and deuyleth hys goodes. he that is not wyth me, is agaynst me. And he that gathereth not wyth me, scattereth abroad. when the vncleane spirite is gone out of a man, he walketh through drye places seeking rest. And when he findeth none, he sayth: I wyll returne agayne into my house whence I came oute. And when he cometh, he fyndeth it swepte and garnysed. Then goeth he and taketh to hym seuen other spirites worse then himself: and

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The fourth Sundate.

and they entre in & dwell there. And the ende of that man is worse thē the beginning. And it fortunēd that as he spake these thinges, a certayn woman of the company lyft vp her voyce, and sayde vnto hym: happy is the wombe that bare thee, & the pappes whyche gaue thee sucke. But he said: yea, happy are they that heare the worde of God, and kepe it.

The fourth Sundate.

¶ The Collect.



Raunt we beseeche thee almighty God, that we which for our euill dedes are worthely punished: by the cōforte of thy grace may mercifully be relieved, through our Lord Iesus Christ.

¶ The Epistle.



Tell me (ye that desyre to be vnder the lawe) do ye not heare of the law: for it is writtē that Abraham had two sonnes: the one by a bondmayde, the other by a frewomā. Yea, & he which was borne of the bondwoman, was borne after the fleshe: but he which was borne of the frewoman, was borne by promes: which thinges are spoken by an allegory. For these are two testaments, the one frō the mounte Sina, whych gendreth vnto bondage, which is Agar: For mount Sina is Agar in Arabia, and bordreth vpon the citie, which is now called Jerusalem, which is aboue, is free, which is the mother of vs al. For it is written: Reioyce thou barren that bearest

Gala. iiii.

C. iiii.

no

The fourth Sundaie.

no childre: breake forth & crie, thou that trauaylest not: For the desolate hath many moe childre the she which hath an husband. Brethren, we are after Isaac the children of promes. But as then he that was borne after the fleshe, persecuted him that was borne after the spirit: Euen so is it now. Neuertheles, what sayeth the scripture: put away the bondwoman & her sonne. For the sonne of the bondwoman shal not be heyre with the sonne of the frewoman: So then brethren, we are not chyldren of the bondwoman, but of the frewoman.

CThe Gospell.

John. vi.



Jesus departed ouer the sea of Galilee, whych is the sea of Tiberias, & a greate multytude folowed hym, because they sawe his miracles which he dyd on them that were dyslealed. And Jesus wēt vp into a moūtain, and there he sate with his disciples. And Easter, a feast of the Jewes, was nye. whē Jesus then lift vp his eyes & sawe a great company come vnto him, he said vnto Philip: whence shal we bye bread that these maye eate: This he sayde to proue hym: for he himselte knew what he would do. Philip answered him: two hundreth penyworth of bread, are not sufficient for them, that euery man may take a lyttle. One of his disciples (Andrew, Simō Peters brother) sayth vnto him: There is a lad which hath fīue barley loues, and two fylshes: but what are they amonge so many: And Jesus sayd: make the people syt downe. There was much grasse in the place: so the men sate down, in numbꝛe about fyue thousande: And Jesus tooke the bread, and when he had genen thankes, he gaue to the Disciples, & the Disciples to the that were set downe, and lykewyse of the fylshes as muche as they woulde. when

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The fyfth Sundate.

when they had eaten ynough, he sayd vnto hys disciples: gather vp the broken meate whyche remaineth, that nothyng be losse. And they gathered it together & fylled. xii. baskets with the broke meate of the fyue barley loues: which broken meate remainned vnto thē that had eaten. Then those men (when they had sene the miracle that Iesus dyd) sayde: thys is of a trueth the same Prophete that should come into the worlde.

The fyfth Sundate.

¶ The Collect.



¶ We beseeche thee almighty God, mercifully to loke vpon thy people: that by thy great goodness, they may be gouerned and preserued euermore both in body and soule: through Iesus Christ our Lorde.

¶ The Epistle.



Christ being an hie Priest of good thinges to come, came by a greater & a more perfecte tabernacle, Hebr. ix not made with hādes, that is to say, not of this building, neyther by the bloud of goates & calves, but by his owne bloud he entred in once into the holy place, & found eternal redēptiō. For yf the bloud of oxen & of goates, and the ashes of a yonge kowe, whē it was sprinkled, purifieth the vnclene as touching the purifying of the fleshe: how much more shal the bloud of Christ (which through the eternal spirite, offred himself without spot to

The fyfth Sundae.

to god purge your conscience frō dead workes, for to serue the liuing God: And for this cause he is the mediator of the new testamēt: that through death, which chaunled for the redemption of those transgressions, that were vnder the first testamēt, they which are called, might receyue the promes of eternal inheritaunce.

The Gospell.

Ioh, viii.



Whych of you can rebuke me of synne: Yf I say the truth, why do ye not beleue me: he that is of God, heareth Gods wordes: ye therefore heare the not, because ye are not of God. Then answered the Jewes, & sayde vnto him: say we not well that thou art a Samaritane, & hast the deuil: Iesus answered: I haue not the deuil, but I honour my father, & ye haue dishonoured me. I seke not myne owne prayse: there is one that seketh & iudgeth. Verely, verely, I saye vnto you: yf a man kepe my saying, he shal neuer see death. The sayd the Jewes vnto hym: now knowe we that thou hast the deuil. Abraham is dead, & the Prophetes, and thou sayest: Yf a man kepe my sayinge, he shall neuer tast of death. Art thou greater then oure father Abraham, which is dead: And the Prophetes are dead: who makest thou thy self: Iesus answered: Yf I honor my selfe, myne honor is nothinge: it is my father that honoreth me, which you saye is youre God, & yet ye haue not knowen him: but I knowe hym: And yf I saye I know him not, I shall be a lyer, lyke vnto you. But I know him & kepe his saying. Your father Abraham was glad to see my day: & he saw it and reioysed. The sayd the Jewes vnto him. Thou art not yet fyftie yere old, and hast thou sene Abraham: Iesus sayd vnto them: Verely, verely, I saye vnto you: ere Abraham was borne

The Sundaie next before Easter.

borne, I am. The toke they by stones to caste at him: but Iesus hyd hym selfe, and went out of the temple.

The Sundaie next before Easter.

The Collect.



Almighty & everlastinge God, which of thy tendre loue towards man, hast sent our saviour Iesus Christ to take vpon hym oure fleche, & to suffre death vpon the crosse, that all mankynd should folowe the example of hys great humilitie: mercifully graunt, that we both folow the example of hys patience, and be made partakers of hys resurrection: throughe the same Iesus Christ our Lorde.

The Epistle.



Iste the same mynde be in you, that ^{Philip. ii} was also in Christ Iesu: which whē he was in the shape of God, thought it no robbery to be equall wth god: neuertheles he made hym selfe of no reputaciō, takinge on him the shape of a seruaūt, & became lyke vnto mē, & was found in his apparel, as a mā. He humbled himself, & became obediēt to the death, euē the death of the crosse. wherefore God hath also exalted hym on high, and geuē him a name which is aboue all names: that in the name of Iesus, every knee should bowe, bothe of thinges in heauē, & thinges in earth, & thinges vnder the earth, & that al tongues should confesse, that Iesus Christ is the Lord, vnto the praise of God the father.

The

The Sunday next before Easter.

¶ The Gospel.

Ma. xxvi



And it came to passe, whē Iesus had finished al these sayinges, he sayde vnto hys Disciples: ye know that after two daies shalbe Easter, & the sōne of mā shalbe deliuered ouer to be crucified. Thē assēbled together the chiefe Priestes, & the Scribes, and the Elders of the people, vnto the palace of the hyghe Priest (which was called Cayphas) and helde a counsell that they mighte take Iesus by subteltie, & kil him. But they said: not on the holy day, lest there be an vproare amōg the people. whē Iesus was in Bethanie in the house of Symon the Leper, there came vnto him a womā hauing an Alabaster bore of precious oyntmēt, & powred it on his head, as he sat at the boarde. But whē his disciples sawe it, they had indignation, saying: wherto serueth this wast: Thys oyntment might haue bene wel solde, & geuen to the poore. when Iesus vnderstode that, he sayd vnto them: why trouble ye the woman: for she hath wroughte a good worke vpon me. For ye haue the poore alwayes wyth you, but me ye shal not haue alwayes. And in that she hath cast this ointment on my body, she dyd it to bury me. Verely I saye vnto you: wheresoener thys gospell shalbe preached in al the world, there shal also this be tolde that she hath done for a memoriall of her. Then one of the. xii. (whiche was called Judas Iscariot) went vnto the chief Priestes, & said vnto thē: what wil ye geue me, and I wil deliuer him vnto you: And they apointed vnto him. xxx. pieces of syluer. And frō that tyme forth, he sought oportunitie to betraye hym. The firste daye of swete bread, the disciples came to Iesus, saying to him: where wilt thou that we prepare for the, to eate the Passeouer: And he sayd: Goe into the cytie to suche a man, & say vnto him: the Mayster sayth: my tyme

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51.

The Sundaie next before Easter.

time is at hande, I wyll kepe my Easter by thee wyth my disciples. And the disciples dyd as Iesus had appoynted the, & they made ready the Pascheouer. whē the euen was come, he sate downe wyth the. xii. And as they dyd eate, he sayd: Verely I say vnto you, that one of you shal betray me. And they were exceeding sorowful, & began euery one of them to say vnto him: Lorde, is it I? he answered & sayd: he that dyppeth his hand with me in the dishe, the same shal betraye me. The sōne of mā truely goeth, as it is writtē of him: but woe vnto that man by whō the sonne of man is betrayed. It had been good for that man, yf he had not been borne. Thē Judas, which betrayed him, answered and said: Maister, is it I? he said vnto him: thou hast said. And whē they were eating, Iesus toke bread, & when he had genen thankes, he brake it & gaue it to the disciples, & said: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, saying: drinke ye all of thys. For thys is my bloude (whych is of the newe Testament) that is shed for many, for the remission of synnes. But I say vnto you: I wyll not drinke henceforth of thys fruyte of the vyne tree, vntyll that day when I shal drinke it newe wyth you, in my fathers kyngdom. And when they had sayd grace, they went out vnto mount Oliuete. Then sayd Iesus vnto the: al ye shal be offended because of me thys night. For it is written: I wyll smyte the shepehearde, and the shepe of the flocke shal be scattered abroad: but after I am risen agayne, I wyl go before you into Galile. Peter answered, and sayd vnto hym: though all men be offended because of thee, yet wyll I not bee offended. Iesus sayde vnto hym: verely I say vnto thee, that in thys same nyght, before the cocke crowe, thou shalte denye me thryse. Peter sayde vnto hym: yea, though I shoulde dye wyth thee, yet wyll I not denye thee: lykwylse also sayde al the disciples. Then came

The Sundaye next before Easter.

came Iesus with the vnto a farme (place which is called Gethsemane) & said vnto the disciples: Sit ye here whyle I goe & pray yonder. And he toke with him Peter and the two sonnes of Zebede, and began to waxe sorowfull & heauy. Then sayde Iesus vnto them: My soule is heauy euen vnto the death. Tarie ye here and watche with me. And he went a little farther & fel flat on hys face, and prayed, sayinge: O my father, yf it be possible, let thys cup passe from me: neuerthelesse, not as I wyl, but as thou wylt: And he came vnto the disciples, & found them aslepe, and said vnto Peter: what, could ye not watche with me one houre: watch & pray that ye entre not into temptation: the spirite is willinge, but the fleshe is weake. He went awaye once agayne & prayed, sayinge: O my father, yf this cup maye not passe away fro me except I drinke of it, thy wyl be fulfilled: and he came & found them aslepe agayne, for they eyes were heauy. And he left the, & went againe and prayed the thirde time, sayinge the same wordes. Then cometh he to his disciples, and sayd vnto them: Slepe on now & take your rest. Beholde, the houre is at hand, & the sonne of man is betrayed into the hādes of synners. Kysse, let vs be going: behold, he is at hand that doeth betraye me. whyle he yet spake: loe, Judas one of the numbꝛe of the. xii. came, & with him a great multitude with swoerdes & stanes, sent from the chief Priestes & Elders of the people. But he that betrayed hym, gaue them a token, sayinge: whomsoever I kysse, the same is he, hold him fast. And furthwith he came to Iesus, and sayde: haile Maister, & kissed hym. And Iesus sayd vnto him: frend, wherefore art thou come: Then came they and layd handes on Iesus, and toke him. And behold, one of them which were with Iesus, stretched out his hand and drewe his swoerd, & stroke a seruaunt of the hye Priest, & smote of his eare. Then sayde Iesus vnto hym: putte vp thy swoerde into the sheath,

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The Sunday next before Easter.

Sheath, for all they that take the sword, shall perishe with the sword. Thinkest thou that I can not now pray to my father, & he shall geue me, euen now, more then .xii. legions of Angels? But howe then shall the scriptures be fulfilled? For thus muste it be. In that same houre said Iesus to the multitude: ye be come out as it were to a thefe with swordes and staves, for to take me. I sate daily with you teaching in the temple, and ye toke me not. But al this is done that the scriptures of the prophetes might be fulfilled. Then al the disciples forsoke him & fled. And they toke Iesus & led him to Caiphas the hye priest, where the Scribes and the Elders were assembled. But Peter folowed hym a farre of vnto the hye priestes palace: & went in, & sate with the seruautes to see the ende. The chiefe priestes & elders & all the counsell, sought false witnes againste Iesus (for to put hym to death) but founde none: yea, when many false witnessses came, yet found thei none. At the last came two false witnessses, & sayd: Thys fellowe said: I am able to destroy the temple of God, & to builde it agayne in thre dayes. And the chiefe priest arose, & said vnto him: aunswerest thou nothing? why do these beare witnes agaynst thee? But Iesus helde his peace. And the chiefe Priest answered & sayd vnto him. I charge thee by the lving god, that thou tel vs, whether thou be Christ the sone of god. Iesus said vnto hi: thou hast said: Neuertheles I say vnto you: hereafter shall ye see the sonne of man sitting on the ryght hand of power, & coming in the cloudes of the skye. Then the hye Priest rent hys clothes, saying: he hath spokē blasphemie, what nede we of any more wytnesses? Behold, now ye haue heard his blasphemie: what thinke ye? They aunswered and sayd: he is worthie to dye. Then dyd they spyt in hys face, and buffeted hym with fistes. And other smote hym on the face with the palme of their hādes, saying: tell vs thou Christ, who
is

The sundaie next before Easter.

is he that smote thee: Peter late without in the court, and a damosell came to hym, sayinge: thou also wast with Iesus of Galile: but he denyed before them all, sayinge: I wote not what thou sayest. when he was gone out into the porche, another wenche sawe hym, & said vnto them that were there: This felow was also with Iesus of Nazareth. And agayne he denied with an othe, saying: I do not know the man. After a while came vnto hym they that stode by, & sayde vnto Peter: surely thou arte euen one of them, for thy speache betrayeth thee. Then began he to curse and to sweare, that he knew not the man. And immediatly the cocke krew: And Peter remembred the worde of Iesu, which sayd vnto hym: before the cocke krowe, thou shalt deny me thryse: and he went out & wepte bitterly. when the morning was come, all the chiefe Priestes, and Elders of the people helde a counsell agaynste Iesus, to put him to death, & brought him bound, and deliuered hym vnto Poncius Pilate the deputie. Then Judas (which had betrayed him) seying that he was condemned, repented hym selfe, and brought agayne the. xxx. plates of syluer to the chiefe Priestes & elders, saying: I haue synned, betrayinge the innocent bloude. And they sayd: what is that to vs? See thou to that. And he cast downe the syluer plates in the temple, and departed, and went and hanged hym selfe. And the chiefe Priestes toke the syluer plates, & sayd: It is not lawefull for to put them into the treasure, because it is the pryce of bloude. And they toke counsell, and boughte with the a potters felde to burie straungers in. wherefore the felde is called, the felde of bloud, vntyll this daye. Then was fulfilled that whych was spoken by Ieremie the Prophete, saying: and they toke. xxx. silver plates, the pryce of hym that was valued whom they boughte of the chyldren of Israel, and gaue them for the potters felde, as the Lorde appoynted me. Iesus stode

stoode before the deputie, and the deputie asked hym,
saying: Art thou the kyng of the Jewes: Jesus sayed
vnto hym: thou sayeste. And when he was accused of
the chiefe priestes and elders, he answered nothyng.
Then saied Pilate vnto hym: hearest thou not howe
many wytnesses they laye agaynste thee: And he an-
swered him to neuer a worde: insomuch that the depu-
tie marvelled greatly. At that feast, the deputie was
wont to deliuer vnto the people a prisoner, whom they
woulde desyre. He had then a notable prisoner called
Barrabas. Therefore when they were gathered toge-
ther, Pilate said: whether wyll ye that I geue loce vn-
to you, Barrabas, or Jesus which is called Chyrste:
For he knewe that for enuy they had deliuered hym.
When he was set down to geue iudgemente, hys wife
sent vnto hym, saying: haue thou nothing to doe with
that iuste man: For I haue suffered thys daye many
thynges in my slepe, because of hym. But the chiefe
priestes and elders perswaded the people that they
shoulde aske Barrabas, and destroye Jesus. The de-
putie answered and saied vnto them: whether of the
twayne wyll ye that I let loce vnto you: They sayed:
Barrabas. Pilate saied vnto them: what shall I dooe
then wyth Jesus, whiche is called Chyrste: They all
sayd vnto hym: let him be crucified. The deputie sayd:
what euil hath he done: But they cryed more, saying:
let him be crucified. When Pilate sawe that he coulde
preuaile nothing, but that more busines was made, he
toke water and washed hys handes before the peo-
ple, saying: I am innocent of the bloud of this iust per-
son, see ye. Then answered al the people and sayd: his
bloud be on vs and on our children. Then let he Bar-
rabas loce vnto the: and scourged Jesus, and deliuered
him to be crucified. Then the souldiers of the deputie
tooke Jesus into the common hall, and gathered vnto
him al the company: and they stripped him, and put on

D.i.

hym

The Sundae next before Easter.

him a purple robe, & platted a croune of thornes, and put it vpon his head, and a reede in his right hande, & bowed the knee before him, & mocked him, saying: haile king of the Jewes: and when they had spit vpon him, they toke the reede and smote him on the head. And after that thei had mocked him, thei toke the robe of him againe, & put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cirene (named Simon) him they compelled to beare his crosse. And thei came vnto the place which is called Golgotha, (that is to say, a place of dead mens sculles) & gaue him vineger mingled with gal to drinke. And when he had tasted therof, he would not drinke. Whē thei had crucified him, thei parted his garmentes, & did cast lottes: that it might be fulfilled which was spoken by the prophet: They parted my garmentes among them, and vpon my besture did thei cast lottes. And they sate and watched him there, and set vpon ouer his head the cause of hys death wrytten. This is Jesus the king of the Jewes. Then wer there .ii. theues crucified with him, one on the right hande, & an other on the lefte. Thei that passed by, reviled him, wagging their heades, & saying: thou that destroyedst the temple of god, and didst build it in thre dayes, saue thy selfe. If thou be the sōne of god, come down from the crosse. Likewise also the high Priestes mocking him, with the Scribes and elders, said: he saued other, himself he cannot saue. If he be the king of Israel let him now come down from the crosse, & we wil beleue him. He trusted in god, let him deliuer him now, if he wil haue him, for he said: I am the sōne of god. The theues also which wer crucified with him, cast blame in his teeth. From the sixt houre was there darkenes ouer al the lād, vntil the ninth houre. And about the ninth houre, Jesus cried with a loud voice, saying, Ely, Ely, lama sabathani: & is to say: my god, my god, why hast thou forsaken me. Some of the that stood there, when thei heard that,

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that sayd: This man calleth for Helias. And streight waye one of them ranne and toke a sponge, and whē he had filled it ful of vineger, he put it on a reede, and gaue hym to dvyne. Other sayd: let be, let vs see whether Helias wil come and deliuer him. Jesus, when he had cryed agayne wyth a loude voice, yelded vp the gost. And behold, the baile of the temple did rente in two partes, from the top to the botome, & the yearthe did quake, and the stones rent, and graues did open, & many bodies of saintes, whiche slept, arose and went out of the graues after hys resurrection, and came into the holy citie and appeared vnto many. When the Centurion, and they that were wyth hym watchinge Jesus, saw the yearthquake, and those thinges which happened, they feared greatly, saying: Truly thys was the sonne of God. And many weomen wer there (beholding him a farre of) which folowed Jesus from Galile, ministring vnto hym: Emonge whiche was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of Zebedes chyldren.

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The Epistle.



What is he this that cummeth from Edom, wyth redde colozed clothes of Bosra: (whiche is so costlye cloth) & cummeth in so mightely wyth al his strengthe: I am he that teacheth ryghteousnesse, and am of power to helpe. wherfore then is thy clothing red, and thy raymente lyke hys that treadeth in the wyne presse: I haue troden the presse my selfe alone, & of all people there is not one wyth me. Thus wyll I treade downe myne enemies in my wrath, and set my
D. ii. feete

Esai. lxiij

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feete vpon them in mine indignacion. And their blood
shal bespr̄ing my clothes, and so wil I staine al my rai-
mente. For the daye of vengeaunce is assigned in my
heart, and the yere when my people shal be deliuered
is come. I looked aboute me, and there was no man to
shew me any helpe. I merueiled that no man helde me
bp. Then I helde me by myne own arme, and my fer-
uentnesse sustayned me. And thus wil I treade downe
the people in my wrath, and bath them in my displea-
sure, and vpon the yearth wyl I laye theyr strength. I
wil declare the goodnesse of the lord, yea and the praise
of the lord for all that he hath genen vs, for the greate
good that he hath done for Israel: which he hath ge-
nen them of hys own fauor, and according to the mul-
titude of his louing kindnesse. For he saied: these no
doubt are my people, and no shrinking children, and so
he was theyr sauibur. In theyr troubles he was also
troubled wyth them: and the Angel that went furth
from his presence, deliuered them. Of very loue and
kyndenes that he had vnto thē, he redeemed them. He
hath borne them and caried them bp, euer sence the
world began: But after they prouoked hym to wrath
and vexed his holy minde, he was their enemye and
fought againste them himselfe. Yet remembred Israel
the old tyme of Moses and his people, saying: where
is he that brought them frō the water of the sea, with
them that fed his shepe: where is he that hath geuen
his holy spirite among them: he led them by the right
hand of Moses, with his glorious arme: deniding the
water before them (wherby he gate hymselfe an euer-
lasting name:) he led them in the depe, as an horse is
led in the plaine, that they shoulde not stumble, as a
tame beast goeth in the fielde: and the breath geuen of
god, geueth him rest. Thus (O god) hast thou led thy
people, to make thy self a glorious name withal. Loke
downe then from heauen, and beholde the dwellinge
place

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plate of thy sanctuary, and thy glorye. howe is it that thy gelously, thy strength, the multitude of thy mercies, and thy louing kindnes, wil not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquaintēd with vs: But thou lord, art our father and redeimer, & thy name is everlasting. O Lorde, wherefore hast thou led vs out of thy way: wherefore haste thou hardened oure heartes, that we feare thee not: Be at one with vs againe for thy seruantes sake, and for the generaciō of thyne heritage. Thy people haue had but a litle of thy Sanctuary in possession: for our enemies haue troden down the holy place. And we were thyne from the beginning, when thou wast not their lord, for they haue not called vpon thy name.

C The Gospell.



After two daies was Easter, and the dayes of swete bread. And the hye Mar. xiiipriestes and the Scribes sought how thei might take him by craft, and put hym to death. But they sayed: not in the feast day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the Leper, euen as he sate at meat, there came a woman hauing an Alabaſter boxe of ointment, called Marde, that was pure and costly: and she brake the boxe and powred it vpon hys head. And there were some that wer not contente within themselves, and sayd: what neded this wast of ointmente: for it myght haue bene solde for more then ccc. pence, and haue bene geue vnto the poore. And thei grudged agaynste her. And Jesus saied: let her alone, why trouble ye her: She hath done a good worke on me: for ye haue poore wyth you alwayes, and whensoeuer ye wil ye may doe them good: but me haue ye not

D.iii. alwaies.

Mondaie before Easter.

alwayes. She hath done that she coulde, she came aforehande to annoynt my body to the burying. Verely I say vnto you: whersoever this Gospell shalbe preached throughout the whole worlde, thys also that she hath done, shal bee rehearsed in remembraunce of her. And Judas Iscarioth one of the. xii. went away vnto the hye Priestes to betray hym vnto them. When they heard that, they wer glad, & promised that they would geue hym mony. And he sought how he myght conveniently betray hym. And the firste daye of swete bread (whē they offered the Passeouer) his disciples said vnto him: where wilt thou that we go and prepare that thou mayst eate the Passeouer? And he sent furth two of his disciples, and said vnto them: goe ye vnto the citie, and there shall mete you a man bearyng a pitcher of water, folowe him. And whithersoever he goeth in, say ye vnto the good mā of the house, the maister saith: where is the geaste chamber, where I shal eate the Passeouer with my disciples? And he wil shewe you a great parlor, paved and prepared: there make ready for vs. And his disciples wente furth, and came into the citie, and founde as he had sayed vnto them: and they made ready the Passeouer. And when it was now euē-tyde, he came with the. xii. And as they sate at borde & dyd eate, Iesus sayd: verely I say vnto you, one of you (that eateth with me) shal betraye me. And they begā to be sorry, and to saye to him one by one: is it I? and another sayd: is it I? he answered, and sayed vnto them: it is one of the. xii. euen he that dippeth with me in the platter. The sonne of man truely goeth, as it is writen of him, but woe to that man by whom the sonne of man is betrayed: Good were it for that man, if he had neuer been borne. And as they did eate, Iesus tooke bread, and when he had geuen thankes, he brake it, and gaue to them, and sayed: Take, eate, thys is my body. And he tooke the cuppe, and when he had geuen

geuen thankes, he toke it to them, and thei al dranke of it. And he said vnto the: This is my bloud of the new testament, which is shed for many. Verely I saie vnto you: I wil drinke no more of the fruite of the vine, vntil that daye that I drinke it new in the kyngdome of god. And when they had said grace, they went oute to the mounte Oliuete. And Iesus sayeth vnto them: all ye shalbe offended because of me this nyghte. For it is writte: I wil smite the shepeheard, and the shepe shal be scatered: but after that I am rise againe, I wil goe into Galile before you. Peter said vnto him: & though al men be offended, yet wil not I. And Iesus saith vnto hym: verely, I saie vnto thee, that this day, euen in this nyghte, beefore the cocke crowe twice thou shalte deny me three times. But he spake more vehemently: no, if I shoulde die with thee, I will not denye thee: Likewise also said they al. And they came into a place whiche was named Gethsemany, and he saied to his disciples: sit ye here while I goe asyde and praye. And he taketh with him Peter, and Iames, and Iohn, and began to waxe abashed and to be in an agony, and said vnto them. My soule is heauy, euen vnto the deathe: tary ye here & watch. And he went furth a litle and fel down flat on the grounde, & prayed, that if it were possible, the houre might passe from him. And he sayed: Abba father, al thinges are possible vnto thee, take away this cup from me: neuerthelesse, not as I wyl, but that thou wilt be doone. And he came and founde the slepyng, & sayth to Peter: Simon, slepeste thou: Coudest not thou watch one houre: watch ye and pray, lest ye enter into temptation: the spirite truly is ready, but the fleche is weake. And agayne he wente asyde and prayed, and spake the same wordes. And he returned & founde them aslepe agayne, for they eyes were heauy, neyther wist they what to answer hym. And he came the thirde tyme and saied vnto them: slepe hencefurth

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and take your ease, it is inough. The houre is come: beholde, the sonne of man is betrayed into the handes of synners: Kysse vp, let vs goe: Loe, he that betrayeth me is at hande. And immediatly whyle he yet spake, cummeth Judas (which was one of the. xii.) and with hym a greate nounge of people with sweordes and staues, from the hie priestes, and Scribes, and Elders. And he that betrayed hym, had geuen them a general token, saying: whosoever I doe kysse, the same is he: take and leade hym away warely. And as sone as he was come, he goeth strayght way to him, and sayeth vnto hym: Maister, Maister, and kissed hym: and they layed theyr handes on hym, and toke hym. And one of them that stode by, drew out a sweorde, and smote a seruaunt of the hie priestes, and cutte of his eare. And Iesus answered, and sayed, vnto them: ye bee come oute as vnto a thefe with sweordes and staues, for to take me: I was dayely with you in the temple teaching, and ye tooke me not: but these thynges come to passe that the Scripture shoulde bee fulfilled. And they also forsoke hym and ranne away: And there folowed hym a certaine younge man clothed in linnen vpon the bare, and the younge men caughte hym, and he lefte his linnen garmente and fled from them naked. And they led Iesus awaye to the hyghe prieste of all, and with him came al the hie priestes, and the Elders, & the Scribes. And Peter folowed him a greate waye of (euē til he was come into the palace of the hie priest) and he sate with the seruantes, and warmed himself at the fyre. And the hie priestes and all the counsell soughte for witnesse agaynst Iesu to put him to death, and founde none: for many bare false witnes agaynst hym, but theyr wytnesses agreed not together. And there arose certaine and brought false witnesse against hym saying: we heard hym saye: I wyll destroye thys temple that is made with handes, and within thre dayes

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dayes I wyl bulde an other made withoute handes. But yet theyr witnessess agreed not together. And the hye pryeste stode by amonge them, and asked Iesus, saying: aunswerest thou nothyng: how is it that these beare witnesse agaynste thee: But he helde his peace, and answered nothyng. Agayne the hye pryeste asked hym, and sayed vnto hym: art thou Christ the sonne of the blessed: And Iesus sayed: I am. And ye shall see the sonne of man sitting on the ryght hande of power, and coming in the cloudes of heauen. Then the hye pryeste rente his clothes, and sayed: what nede we any further of witnessess: ye haue heard blasphemye, what thinke ye: And they al condemned him to bee worthy of death. And some began to spit at hym, and to couer hys face, and to beate him with fistes, and to say vnto hym: Areade, and the seruantes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the hiest pryeste, and when she sawe Peter warming hymselfe, she looked on hym, and said: wast not thou also with Iesus of Nazareth: And he denied, saying: I know hym not, neither wote I what thou sayest. And he went out into the porche, and the cocke krew. And a damosell (when she sawe hym) began againe to saye to them that stode by: this is one of them. And he denied it again. And anone after they that stode by, sayed agayne vnto Peter: surely thou arte one of them, for thou arte of Galile, and thy speche agreeth thereto. But he began to curse and to sweare, saying: I knowe not thys man of whom ye speake. And agayne the cocke krew: and Peter remembred the worde that Iesus had sayed vnto hym: before the cocke crowe twice, thou shalt deny me thre tymes. And he began to wepe.

Tuesdaye

Tuesdaie before Easter.

The Epistle.

Esa. l.



he lord God hath opened myne eare, therefore can I not say nay, neyther withdraw my selfe: but I offer my backe vnto the smiters, and my chekes to the nippers. I turne not my face from shame & spitting, and the lord god shal helpe me: Therefore shal I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shal not come to confusion. he is at hande that iustifieth me, who wil then goe to lawe with me: Let vs stande one agaynst another: if there be any that wyll reason with me, lette hym come here forth to me. Beholde, the lorde God standeth by me, what is he then that can condemne me: loe, they shal be like as an olde cloth, the moth shal eate them vp. Therefore, whoso feareth the Lord among you, let him heare the voyce of his seruaunte. whoso walketh in darkenes, and no light shineth vpon him, let hym put hys trust in the name of the lord, and holde hym vp by hys god: but take hede, ye al kinde a fyre of the wrath of god and steare vp the coales: walke on in the glystryng of your own fyre, and in the coales that ye haue kyendled. Thys cummeth vnto you from my hande, namely that ye shal slepe in sorowe.

The Gospell.

Mark. xv



And anon in the dawninge, the hie priestes helde a counsell with the Elders and the Scribes, and the whole congregacion, and bounde Jesus and led him awaye, and deliuered him to Pilate. And Pilate asked him: art thou the

Tuesdaie before Easter.

the kyng of the Jewes: and he answered and sayed to him: thou saist it. And the hye priestes accused him of many thynges. So Pilate asked hym agayne, saying: answerest thou nothyng? Behold how many thynges they laye to thy charge. Jesus answered yet nothyng, so that Pilate merueilled. At that feast Pilate dyd deliuer vnto them a prisoner, whosoever they would desire. And there was one that was named Barrabas, which lay bounde with them that made insurrection: he had committed murther. And the people called vnto hym, & began to desire hym, that he would dooe accordyng as he had ever done vnto them. Pilate answered them, saying: wyl ye that I let looce vnto you the kyng of the Jewes: for he knew that the hye priestes had deliuered him of enuye. But the hye priestes moued the people that he should rather deliuer Barrabas vnto them. Pilate answered agayne, and sayed vnto the: what wil ye that I then doe vnto him, whō ye cal the kyng of the Jewes? And they cryed agayne, crucifie him. Pilate said vnto them: what euil hath he done? And they cryed the more feruently, crucifye him. And so Pilate willing to content the people, let looce Barrabas vnto them, & deliuered by Jesus (when he had scourged hym) for to be crucified. And the souldiours led him away into the cōmon hall, and called together the whole multitude, and ther clothed him with purple, and ther platted a crowne of thornes, and crowned hym withal, and began to salute hym: haile kyng of the Jewes. And they smote him on the head with a reede, and did spit vpon hym, and bowed their knees & worshipped hym. And when they had mocked hym, they toke the purple of hym, and put hys own clothes on him, and ledde hym oute to crucifie hym. And they compelled one that passed by called Symon of Syrene (the father of Alexander and Rufus) whiche came oute of the felde, to beare hys crosse. And they brought

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brought hym to a place named Golgotha (whiche if a man interprete, is the place of dead mens sculles:) and they gaue hym to drynke, wyne mingled with mirrhe, but he receiued it not. And whē thei had crucified him: they parted his garmentes, castyng lottes vpon them what euery man shoulde take. And it was aboute the thyrde houre, and they crucified hym. And the title of hys cause was written. The kyng of the Jewes. And they crucified with hym two theues: the one on hys ryght hand, and the other on hys lefte. And the scripture was fulfilled, which saith: he was couēted among the wycked. And they that wente by, rayled on hym, wagging their heades, and saying: A wretche, thou that destroyest the temple, and buildeste it agayne in threē dayes: saue thy selfe and come down from the crosse. Lyke wyse also mocked hym the hye priestes among themselues with the Scribes, and sayed: he saued other men, himselfe he cannot saue. Let Chyst the king of Israel descende now from the crosse, that we maye see and beleue. And they that wer crucified with hym, checked hym also. And when the sixt houre was come, darkenes arose ouer al the earth, vntill the ninth houre. And at the ninth houre Iesus cried with a loud voice, saying: Eloy, Eloy, lama labathany: which is (yf one interprete it) my god, my god, why hast thou forsakē me: And some of them that stode by, whē thei heard that, sayd: behold, he calleth for helias. And one ranne and filled a sponge ful of vineger, and put it on a reede, & gaue hym to drinke, saying: let hym alone, let vs see whether helias wil come & take hym down. But Iesus cried with a loud voice, and gaue vp the gost. And the vaile of the temple rent in .ii. peces, from the top to the bottom. And whē the Centurio (which stode before hym) sawe that he so cried, & gaue vp the gost, he saied: truly this man was the sonne of god. There wer also women a good way of, beholding hym: among whom was

wednesdaie before Easter.

was Mary Magdalene, & Mary the mother of James the litle, and of Ioses, and Mary Salome (which also whē he was in Galile had folowed him, and ministred vnto him) and many other women, whyche came bp with him to Ierusalem. And now when the euen was come (because it was the day of preparing that goeth before the Sabbath) Ioseph of the cite of Aramathia a noble counsaillour, which also loked for the kingdom of God, came and went in boldely vnto Pilate, and begged of him the body of Iesu. And Pilate meruelled that he was already dead, and called vnto him the Centurio, and asked of him, whether he had been any while dead. And when he knew the trueth of the Centurion, he gaue the body to Ioseph. And he bought a linnen cloth, and toke him down, and wrapped him in the linnen cloth, and laied him in a sepulchre that was hewen out of a rocke, and rolled a stone before the dore of the sepulchre. And Mary Magdalene, and Mary Ioses beheld where he was layde.

Wednesdaie before Easter.

¶ The Epistle.



Whereas is a testament, there must also ^{Hebr. ix.} (of necessitie) be the death of him that maketh the testament. For the testament taketh authoritie when mē are dead: for it is yet of no value, as long as he that maketh the testamēt is a liue: for which cause also, neyther the firste testamente was ordayned withoute blood. For when Moyses had declared all the commaundemente to all the people, accordynge to the law, he toke the blood of calves, and of Goates, with water and purple wolle, and ylope, and sprynckled bothe the booke and all the people,

wednesdaie before Easter.

people, saying: this is the blood of the testamēt, which God hath appointed vnto you. Moreover he sprinkled the tabernacle with blood also, & al the ministring vessels. And almost al thinges are by the law, purged with blood, and without shedding of blood is no remission. It is nede then, that the similitudes of heavenly thynges be purified with suche thynges: but that the heavenly thynges themselves, be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hādes (which are similitudes of true thynges) but is entred into verrye heauen, for to appeare nowe in the sight of god for vs: not to offer hymselfe often, as the hye priest entreth into the holy place euery yere with strange blood: for thē must he haue often suffered sence the world began. But nowe in the ende of the worlde hath he appeared once, to put synne to flighte by the offering bp of himself. And as it is appointed vnto al men that they shal once dye, and then cometh the iudgemente: Euen so Christe was once offered to take awaye the synnes of many, and vnto them that looke for him, shall he appeare agayne wythout synne, vnto saluacion.

¶ The Gospel.

Luk. xxii



he feast of swete bread drewe
nie, which is called Easter, and
the hye priestes and Scrybes
soughte how they myghte kyl
hym, for they feared the people.
Thē entred Satā into Judas,
whose surname was Iscariot,
(whiche was of the numbre of
the. xii) and he wente his waye
and commoned with the hye priestes and officers, how
he myght betraye hym vnto them. And they wer glad,
and promysed to geue hym money. And he consented,
and soughte oportunitie to betraye hym vnto them,
when

60.

wednesd.ate before Easter.

when the people were away. Then came the daye of
swete bread, when of necessitie the passeouer muste bee
offred. And he sente Peter and John, saying: goe and
prepare vs the passeouer, that we maye eat. Thei said
vnto him: where wilt thou that we prepare? And he
saied vnto them: beholde, when ye enter into the citie,
there shal a man mete you bearing a pitcher of water:
him folow into the same house that he entreth in, and
ye shal say vnto the good mā of the house: the maister
sayeth vnto thee: where is the geast chambze where I
shal eat the passeouer with my disciples? And he shal
shewe you a great parlour paved: there make readye.
And they went and founde as he had sayd vnto them,
& they made ready the passeouer. And when the houre
was come, he sate downe, and the .xii. Apostles with
him. And he sayed vnto them: I haue inwardly desy-
red to eat this passeouer with you, before that I suf-
fer. For I saye vnto you: hencefurth will I not eat of
it any more, vntill it be fulfilled in the kingdom of god.
And he toke the cup, and gaue thanks, & sayd: Take
thys, and deuide it among you. For I saye vnto you:
I wyll not drynke of the fruite of this vine, vntill the
kyngedome of God come. And he toke bread, and whē
he had geuen thanks, he brake it, and gaue vnto the,
saying: This is my body, which is geue for you: This
doe in the remembraunce of me. Lykewyle also when
he had supped, he toke the cuppe, saying: This cuppe
is the newe testamente in my bloud, whiche is shed
for you. Yet beholde, the hande of hym that betraieth
me, is wyth me on the table. And truely the sonne of
manne goeth as it is appoynted, but woe vnto that
manne, by whom he is betrayed. And they beganne to
enquire amonge themselves, whiche of them it was
that shoulde dooe it. And there was a strife a-
monge them, whiche of them shoulde seeme to bee
the greatest. And he sayed vnto them: the kynges of
nations

wednesdaie before Easter.

nacions reigne ouer them, and they that haue authoritie vpon them, are called gracious: but ye shall not so be. But he that is greateste amonge you, shall bee as the yonger, and he that is chiefe, shall be as he that doeth minister. For whether is greater he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministrereth. Ye are they which haue bydden with me in my temptacions. And I appoynt vnto you a kyngdom, as my father hath appoynted to me, that ye maye eate and drynke at my table in my kyngdom, and sit on seates, indgeyng the .xii. trybes of Israel. And the Lord said: Simoir, Simon, behold, Sathan hath desired to lifte you, as it were wheate: But I haue prayed for thee, that thy faith faile not. And whē thou art conuerted, strength thy brethren. And he said vnto hym: Lorde, I am ready to goe with thee into prison, and to death. And he said: I tel thee Peter, the Cocke shall not crowe thys daye, tyl thou haue denied thise that thou knoweste me. And he sayed vnto them: when I sente you wythoute wallet, and scrip, and shoes, lacked ye any thyng? And they sayd, no. Then sayed he vnto them: but now he that hath a wallet, let hym take it bp, and lyke wyse his scrip. And he that hath no sworde, lette hym sell hys coate and bye one. For I saye vnto you, that yet the same which is writtē, must be perfourmed in me: euen among the wicked was he reputed: For those thynges which are written of me haue an ende. And they sayed: Lorde, beholde, here are .ii. swordes: and he said vnto them: it is ynough. And he came out, and went (as he was wont) to Mounte Oliuete. And the disciples folowed hym. And when he came to the place, he sayd vnto them: praye, lest ye fall into temptation. And he gate hymselfe frō them about a stones cast, and kneeled down and prayed, saying: Father, yf thou wilt, remoue this cup frō me: Neuerthelesse, not my

my wyll, but thynne be fulfilled. And there appeared an Aungel vnto hym from heauen, comfortinge hym. And he was in an agonye and prayed the longer: and his sweat was lyke droppes of bloud, tricklyng down to the ground. And when he arose from prayer, & was come to hys Disciples, he found them slepyng for heauynesse, and he sayde vnto them: why slepe ye? Ryse and praye, leste ye fall into temptation. Whyle he yet spake, beholde, there came a companye, & he that was called Judas, one of the twelue, went before them, and preased nye vnto Iesus, to kysse hym. But Iesus sayde vnto hym: Judas, betrayeste thou the sonne of man wyth a kysse? When they whyche were aboute hym sawe what woulde folowe, they sayd vnto hym: Lorde, shall we smyte wyth the sweorde? And one of them smote a seruaunte of the hye Priestes, and stroke of hys ryghte eare. Iesus answered and sayde: suffre ye thus farre forth. And when he touched his eare, he healed hym. The Iesus said vnto the hye priestes, and rulers of the temple, and the elders, whyche were come to hym: Ye be come oute as vnto a thefe, wyth sweordes and staves. When I was dayly wyth you in the Temple, ye stretched forth no handes agaynste me: but thys is euen youre very houre, and the power of darkenesse. Then tooke they hym and led hym, and broughte hym to the hye Priestes house. But Peter folowed a farre of: And when they had kyndled a fyre in the myddes of the palace, and were sette downe together, Peter also sate downe among them. But when one of the wenches behelde hym, as he sate by the fyre (and looked vpon hym) she sayde: thys same felowe was also wyth hym. And he denyed hym, sayinge: woman, I knowe hym not. And after a lyttle whyle, another sawe hym, and sayde, thou arte also of them. And Peter sayde: man, I am not. And aboute the space of an houre after, another affirmed, sayinge:

E.i. verely,

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berely, this felow was with him also, for he is of Galile. And Peter sayde: man, I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke krew. And the Lord turned backe and looked vpon Peter. And Peter remembred the worde of the Lord, howe he had sayd vnto hym: before the Cocke krowe, thou shalt denye me thryse: and Peter wente oute and wepte bytterly. And the men that toke Iesus mocked hym, and smote hym: and when they had blyndfolded hym, they stroke hym on the face, & asked hym, saying: Acreade, who is he that smote thee? And many other thynges despytfully sayde they agaynste hym. And as soone as it was daye, the Elders of the people, and the hye Priestes and Scribes, came together, and led hym into theyr counsell, saying: Art thou very Christ: tell vs. And he sayde vnto them: yf I tell you, ye wyl not beleue me: and yf I aske you, you wyl not answere, nor let me goe: hereafter shall the sonne of man syt on the ryght hand of the power of God. Then sayd they all: Art thou then the sonne of God: he sayde: Ye saye that I am. And they sayde: what nede we of any further wytnesse? For we oure selues haue heard of hys owne mouth.

Thursdaie before Easter.

The Epistle.



Hys I warne you of, & commend not, that ye come not together after a better maner, but after a worse. For firste of al, when ye come together in the congregatiō, I heare that there is discention amonge you, and I partely beleue it. For there muste bee sectes

Thursday before Easter.

sectes among you, that they which are perfect among you, may be knowen. when ye come together therfore into one place, the Lordes supper can not be eaten, for euery mā begineth afore to eate his own supper. And one is hungry, and another is drunken. Haue ye not houses to eate and drinke in: despyle ye the congregation of God, and shame them that haue not: what shal I saye vnto you: shall I prayse you: In thys I prayse you not. That whych I deliuered vnto you, I receyued of the Lorde. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had geuen thanks, he brake it, and sayde: Take ye and eate, thys is my bodye, whiche is broken for you. Thys doe ye in the remembraunce of me. After the same maner also, he toke the cuppe when supper was done, sayinge: thys cup is the newe Testament in my bloud. Thys doe, as ofte as ye drinke it, in remembraunce of me. For as often as ye shall eate thys bread, and drynke of thys cuppe, ye shal shewe the Lordes death tyll he come. wherefore, whosoever shall eate of thys bread, and drynke of thys cuppe of the Lorde unworthely, shalbe giltye of the body and bloud of the Lord. But lette a man examine hym self, and so let him eate of the bread, and drynke of the cup. For he that eateth and drynketh unworthely, eateth and drynketh hys owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake and sycke among you, and many slepe. For yf we had iudged oure selves: we shoulde not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned with the world. wherefore my brethren, when ye come together to eate, tarye one for another. Yf any man hongre, let hym eate at home, that ye come not together vnto condemnation. Other thynges wyll I set in ordre when I come.

Thursday before Easter.

The Gospell.

Lu. xxiii



The whole multytude of them arose, and led him vnto Pilate. And they began to accuse hym, sayinge: we founde this felowe peruerting the people, and forbidding to paye tribute to Cesar: saying, that he is Chyste a Kyng. And Pylate apposed him, sayinge: art thou the king of the Jewes: he answered hym and sayd: thou sayest it. The sayd Pilate to the hye priestes and to the people: I fynde no faulte in thys man. And they were the more fierce, sayinge: he moueth the people, teachinge throughout al Iury, and began at Galile, euen to thys place. whē Pilate hearde mencion of Galile, he asked whether the man were of Galile. And assoone as he knew that he belōged vnto Herodes iurisdicciō, he sent hym to Herode, which was also at Ierusalem at that tyme. And when Herode saw Iesus, he was exceding glad, for he was desyrus to see hym of a longe season, because he had hearde manye thynges of hym, and he trusted to haue sene some myracles done by hym. The he questioned wyth hym many wordes. But he answered hym nothyng. The hye Priestes and Scribes stode forth and accused hym strayghtly. And Herode wyth hys men of warre, despyled hym. And when he had mocked hym, he arayed hym in whyte clothing, & sente hym agayne to Pylate. And the same daye Pylate and Herode were made frendes together. For before they were at variaunce. And Pylate called together the hye Priestes, and the rulers, and the people, & sayed vnto them: ye haue brought thys man vnto me, as one that peruerteth the people: and beholde, I examine hym before you, and fynde no faute in thys mā
of

Thursdaie before Easter.

of those thinges whereof ye accuse him, no no: yet he rode: For I sent you vnto him, & loe, nothinge worthy of death is done vnto him: I wyl therfore chastē him, and let him looce. For of necessitie he must haue let one looce to them at that feast. And all the people cried at once, saying: away with him, & deliuer vs Barrabas: (which for a certayne insurrection made in the cite, & for a murther, was cast into prielson.) Pilate spake a gayne vnto them, willing to let Iesus looce: But they cryed, sayinge: crucifie him, crucifie him. He sayde vnto them the thyrde tyme: what euyl hath he done: I fynd no cause of death in hym: I wyl therfore chastē hym, and let him goe. And they cried with loude voyces, requyring that he myght be crucified. And the voyces of them and of the hye priestes preuailed. And Pilate gaue sentence that it shoulde be as they requyred, & he let looce vnto them him, that (for insurrection & murther) was cast into prielson, whom they had desyred: & he delyuered to thē Iesus, to doe wyth hym what they would. And as they led hym awaye, they caughte one Symon of Cyren coming out of the fielde: and on him layde they the crosse, that he myght beare it after Iesus. And there folowed him a greate company of people, and of women, whyche bewayled and lamented hym. But Iesus turned backe vnto them, and sayde: ye daughters of Ierusalem, wepe not for me: but wepe for youre selues, and for youre chyldren. For beholde, the dayes wyl come, in the whiche they shall saye: happye are the baren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begynne to saye to the Mountaynes, fall on vs: and to the hylles, couer vs. For yf they dooe thys in a greene tree, what shall be done in the drye: And there were two euyl doers ledde wyth hym to be slayne. And after that they were come to the place (which is called Caluarie) there they crucified hym &

Thursdaie before Easter.

the euyl doers, one on the ryght hande, and the other on the lefte. Then sayde Iesus: father forgene them, for they wote not what they doe. And they parted hys raymente, and caste lottes. And the people stode and behelde. And the rulers mocked hym wyth them, sayinge: he saued other menne, lette hym saue hym selfe yf he be very Christe the chosen of God. The souldiers also mocked hym, and came and offred hym bynegre, and sayde: yf thou bee the Kyng of Jewes, saue thy selfe. And a superscripcion was writte ouer him, with letters of Greke, and Latin, and Hebrue: Thys is the Kyng of the Jewes. And one of the euyl doers, which were hanged, rayled on him, saying: Yf thou be Christ, saue thy selfe and vs. But the other answered and rebuked hym, saying: fearest thou not God, seynge thou arte in the same damnation: we are righteously punyshed, for we receyue accordynge to oure dedes: but thys man hath done nothyng amysse. And he sayde vnto Iesus: Lorde, remembre me when thou comest into thy Kyngdome. And Iesus sayde vnto hym: verely I save vnto thee: to daye shalt thou be wyth me in Paradysse. And it was aboute the syrte houre: and there was a darkenesse ouer all the earth, vntyll the nyntyne houre, and the Sunne was darkened. And the vayle of the Temple dyd rente, euen throughe the myddes. And when Iesus had cryed wyth a loude voyce, he sayde: Father, into thy handes I commende my spyrte. And when he thus had sayde, he gaue vp the gholte. When the Centurion sawe what hadde happened, he glorifyed God, sayinge: verely thys was a ryghteous man. And all the people that came together to that syghte, and sawe the thynges whych had happened, smote theyr brestes and returned. And all his acquayntaunce, and the women that folowed him from Galile, stode a farre of beholding these thynges. And beholde, there was a manne named Ioseph, a counsaylor

On good Frydaie.

counsaylor, and he was a good man & a iust, the same had not consented to the counsayle and dede of them, which was of Aramathia, a citie of the Jewes, which same also wayteth for the kyngdom of God: he wente vnto Pilate and begged the body of Jesus, and toke it downe, and wrapped it in a linnen cloth, & layd it in a sepulchre that was hewen in stone, wherein neuer mā before had bene layde. And that daye was the preparing of the Sabboth, and the Sabboth drew on. The women that folowed after, which had come with him from Galile, beheld the Sepulchre, and how his body was layde. And they returned, and prepared swete Oudours and oyntmentes: But rested on the Sabbothe daye, according to the commaundemente.

In good Frydaie.

The Collectes.



Almyghtye God, we beseeche thee graciouslye to beholde thys thy famely: for the which our Lorde Jesus Christe was contented to bee betrayed, & geuen bp into the handes of wycked men, and to suffre death vpon the crosse: who lyueth and reygneeth. &c.



Almyghty & everlasting God, by whose spirite the whole body of the church is gouerned & sanctified: receyue our supplications and prayers, which we offre before thee for all estates of men in thy holy congregatio, that euery membre of the same, in hys vocation & ministerie, may truly and godly serue thee: through our Lorde Jesus Christe.

E.iii.

Mercy-

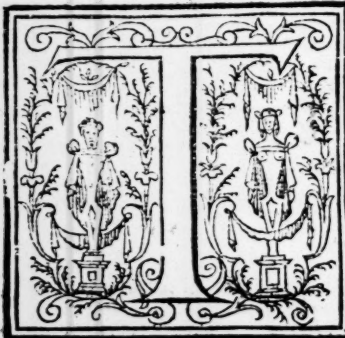
On good frydaie.



Merciful God, who haste made al men, & hatest nothing that thou hast made, nor wouldeste the death of a synner, but rather that he should be conuerted & lyue: haue mercy vpon al Jewes, Turkes, Infidels, & heretikes, & take from them al ignorance, hardnes of heart, & contempt of thy word: And so fetche them home, blessed Lorde, to thy flocke, that they may be saued among the remnant of the trewe Israelites, & be made one folde, vnder one shepeheard, Iesus Christ our Lord: who lyueth and reygneith. &c.

CThe Epistle.

Hebre, x



The law (which hath but a shadowe of good thinges to come, & not the very fashio of thinges them selues) canne neuer wyth those sacrifices which they offere yeaue by yeaue continually, make the comers therunto perfite. For woulde not then those sacrificeyres haue ceased to haue bene offered, because that the offerers once purged, should haue had nomore conscience of synnes: Neuerthelesse, in those sacrifices is there mencion made of synnes euery yeaue. For the bloud of Oxen & Goates cannot take away synnes. wherefore, when he cometh into the worlde, he sayeth: Sacrifice & offeringe thou wouldest not haue, but a body hast thou ordained me. Burntofferinges also for sinne hast thou not allowed. Then sayde I: loe, I am here. In the beginning of the booke it is wrytten of me, that I should doe thy wyll, O God. Aboue, when he sayeth: Sacrifice & offering, and burnte sacrifices, & synne offeringes thou wouldest not haue, nether haste thou allowed them (which
yet

yet are offered by the lawe) then sayde he : Ioe, I am here to doe thy wyl, O God: he taketh awaye the first to establishe the latter, by the which wyl, we are made holy: euen by the offeringe of the body of Iesu Christe once for all. And euerye Priest is ready dayely mynistringe and offeringe often tymes one maner of Oblacion, whiche can neuer take away synnes. But thys man, after he hath offered one Sacryfyce for synnes, is set downe for euer on the ryghte hande of God, and from hencefoorth taryeth tyll hys foes be made hys footestooles. For wyth one offeryng hath he made perfecte for euer, them that are sanctified. The holy ghost hymselfe also beareth vs recorde, euen when he tolde befoze: This is the testamente that I wyl make vnto them: After those dayes (sayeth the Lorde) I wyl put my lawes in theyr heartes, and in theyr myndes wyl I wyte them, and theyr synnes and iniquities wyl I remembre no more. And where remysyon of these thinges is, there is nomore offering for synnes. Seing therefore brethren, that by the meanes of the blood of Iesu, we haue lybertie to entre into the holye place, by the newe and lyuinge waye, whych he hath prepared for vs, through the bayle (that is to say, by his flesh:) And seing also that we haue an hye Priest whych is ruler ouer the house of God, let vs drawe nye wyth a true hearte in a sure fayth, sprinkeled in oure heartes from an euyl conscience, and wasshed in oure bodyes wyth pure water: Let vs kepe the profession of oure hope, wythout waueringe (for he is faythful that promysed) and let vs consyde one another, to the intende that we may prouoke vnto loue, and to good workes, not forsakynge the felowshyp that we haue amonge oure selues, as the maner of some is: but let vs exhorthe one another, and that so much the more, because ye see that the daye draweth nye.

On good Frydaye.

The Gospel.

Ioh, xviii



Then Iesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden, into the whiche he then entred wyth hys disciples. Judas whiche also betrayed hym, knewe the place: for Iesus oftymes resorted thither wyth his disciples. Judas then after he had receyued a bonde of men (& mynisters of the hye priestes & Phariseis) came thither wyth Lanterns, & fyrebrandes, & weapōs. And Iesus knowing al thinges that shoulde come on him, went forth, and sayde vnto them: whom seke ye? They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he. Judas also whiche betrayed him, stode with thē. Allone then as he had said vnto them: I am he, they went backward, and fel to the ground. Then asked he them againe: whō seke ye? They sayde: Iesus of Nazareth. Iesus aunswere: I haue tolde you that I am he. Yf ye seke me therfore, let these goe theyr waye, that the sayinge myght be fulfilled whych he spake. Of thē which thou gauest me, haue I not losse one. Then Simon Peter hauinge a sword, drewe it, and smote the hye priestes seruaunt, and cut of hys right eare. The seruautes name was Malchus. Therfore sayeth Iesus vnto Peter, put vp thy sword into the sheath: shall I not drynke of the cuppe whych my father hath geuen me? Then the company and the captayne, & the mynisters of the Jewes tooke Iesus and bounde hym, and ledde hym awaye to Annas fyrst: for he was father in law to Cayphas, which was the hye prieste the same yere. Cayphas was he that gaue counsell to the Jewes, that it was expediente that one man shoulde dye for the people. And Symon Peter folowed Iesus, and so dyd ano-
ther

On good frydaie.

ther Disciple: that Disciple was knowen to the hye Prieste, and wente in wyth Iesus vnto the palace of the hye Prieste. But Peter stode at the doore wythoute. Then wente oute that other Disciple (whiche was knowen to the hye Prieste) and spake to the damosell that kepthe the doore, and broughte in Peter. Then sayde the damosell that kepthe the doore vnto Peter: Arte not thou also one of thys mannes Disciples: he sayde: I am not. The seruauntes and ministers stode there, whiche had made a fyre of coales: for it was colde, and they warmed them selues. Peter also stode among them & warmed hym self. The hye Prieste then asked Iesus of hys Disciples, and of his doctryne. Iesus aunswered hym: I spake openlye in the worlde: I euer taughte in the Synagoge, and in the Temple whyther al the Jewes haue resorted, and in secrete haue I sayde nothyng. why askest thou me: Aske them whiche heard me, what I sayde vnto them. Beholde, they can tell what I sayde. when he had thus spoken, one of the ministers, which stode by, smote Iesus on the face, sayinge: Aunswereest thou the hye Prieste so: Iesus aunswered hym: Yf I haue euyl spoken, beare wytnesse of the euyl: But yf I haue wel spoken, why smyttest thou me: And Annas sente hym bounde vnto Cayphas the hye Prieste. Symon Peter stode and warmed him selfe. The said they vnto him: Art not thou also one of his disciples: he denyed it, & sayde: I am not. One of the seruauntes of the hye priestes (his cosin, whose eare Peter smote of) said vnto him: dyd not I see thee in the garde wyth him: Peter therfore denyed agayn: and immediatly the Cocke krew. Then ledde they Iesus from Caiphas into the hall of iudgement. It was in the morning, & they them selves wente not into the Iudgemente hall, lest they should be defyled, but that they myght eate the passeouer. Pylate then wente out to them, and sayde: what
accusation

accusation byynge you agaynste thys man: They answered and sayde vnto hym: Yf he were not an euill doer, we woulde not haue delyuered hym vnto thee. Then sayde Pylate vnto them: take ye him and iudge hym after youre owne lawe. The Jewes therefore sayde vnto hym: It is not lawefull for vs to put anye manne to death: that the woordes of Iesus myght be fulfilled, whyche he spake, sygnifying what death he shoulde dye. Then Pylate entred into the Iudgement hall agayne, and called Iesus, and sayde vnto hym: Arte thou the Kyngge of the Jewes? Iesus answered: sayeste thou that of thy selfe, or dyd other tell it thee of me? Pylate aunswered: Am I a Jewe? Thyne owne nation, and hys Priestes haue deliuered thee vnto me: what haste thou done? Iesus aunswered: my kyngdome is not of thys worlde: yf my Kyngdome were of this worlde, then woulde my ministers surely fight, that I shoulde not be delyuered to the Jewes: but nowe is my Kyngdome not from hence. Pylate therefore sayde vnto hym: Arte thou a kyngge then? Iesus aunswered: thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare wytnesse vnto the trueth. And all that are of the trueth, heare my voyce. Pylate sayde vnto hym: what thinge is trueth? And when he had sayd this, he wente out agayne vnto the Jewes, and sayth vnto them: I fynde in him no cause at all. Ye haue a custome that I shoulde delyuer you one looce at Easter: wyl ye that I looce vnto you the kyngge of the Jewes? Then cryed they all agayne, saying: Not him, but Barrabas: the same Barrabas was a murtherer. Then Pylate toke Iesus therfore, & scourged him. And the souldiers wounde a crowne of thornes, & put it on hys head. And they dyd on hym a purple garmente, & came vnto him & sayd: haile kyng of the Jewes: and they smote hym on the face. Pylate went

Ioh. xix.

On good frydaye.

wente forth agayne, and sayde vnto them: beholde,
I brynge hym forth to you, that ye may knowe that
I fynde no faulte in hym. Then came Iesus forth,
wearinge a crowne of thorne, and a robe of purple.
And he sayth vnto them: behold the man, when the
Priestes therefore sawe hym, they cryed, Crucifie him,
Crucifye hym. Pylate sayeth vnto them: take ye hym
and crucifye hym, for I fynde no cause in hym. The
Jewes aunswered hym: we haue a lawe, and by oure
lawe he oughte to dye, because he made hym selfe the
sonne of God. when Pylate hearde that sayinge: he
was the more afrayde, and wente agayne into the
Iudgement hall, and sayeth vnto Iesus: whence arte
thou? But Iesus gaue hym none aunswere. Then
sayde Pylate vnto hym: Speakest thou not vnto me:
knoweste thou not that I haue power to crucifye thee,
and haue power to looce thee? Iesus aunswered:
Thou couldeste haue no power at all agaynste me,
excepte it were geuen thee from aboue: Therefore he
that deliuered me vnto thee, hath the more synne:
And from thenceforth soughte Pylate meanes to
looce hym: but the Jewes cryed, sayinge: yf thou lette
hym goe, thou arte not Celsars frende: for whosoener
maketh hymselfe a Kynge, is agaynste Cesar. when
Pylate hearde that sayinge, he broughte Iesus forth,
and late downe to geue sentence in a place, that is
called the Pauemente, but in the Hebrue tonge, Gab-
batha. It was the preparynge daye of Easter, about
the syxte houre. And he sayeth vnto the Jewes: be-
holde youre Kynge. They cryed, sayinge: awaye
wyth hym, awaye wyth hym: crucifye hym. Pylate
sayeth vnto them: Shall I crucifye your Kynge? The
hye Priestes answered: we haue no Kynge but Cesar.
Then deliuered he hym to the to be crucified. And they
toke Iesus and ledde hym awaye. And he bare hys
crosse, and wente forth into a place whych is called
the

the place of dead mennes sculles : but in hebrue, Golgotha: where they crucified hym, and two other wyth him: on eyther syde one, and Jesus in the midst. And Pilate wrote a tytle & putte it vpon the crosse. The wytyng was, Jesus of Nazareth king of the Jewes. Thys tytle read manye of the Jewes : for the place where Jesus was crucified, was nere to the cite. And it was written in hebrue, Greke, & Latyn. The sayde the hye priestes of the Jewes to Pilate: write not king of the Jewes, but that he sayde : I am Kyng of the Jewes. Pilate answered: what I haue wyrtten, that I haue wyrtten. Then the souldiers, when they had crucified Jesus, toke hys garmentes and made foure partes, to euery souldier a parte, and also hys coate. The coate was without seme, wrought vpo throught out. They sayde therefore amonge themselues : let vs not deuyde it, but caste lottes for it, who shall haue it. That the scripture myght be fulfilled, sayinge: They haue parted my raymente amonge them, and for my coate dyd they caste lottes. And the souldiers dyd such thinges in dede. There stode by the crosse of Jesus, his mother, and hys mothers syster, Marye the wyfe of Cleophas, and Mary Magdalene. when Jesus therefore saue hys mother, and the Disciple, whom he loued, standynge, he sayeth vnto hys mother: woman, beholde thy sonne. Then sayde he to the Disciple: beholde thy mother. And from that houre the Disciple toke her for hys owne.

After these thinges, Jesus knowing that al thinges were now performed, that the scripture myghte be fulfilled, he sayth: I thurst. So there stode a vessel by, full of bynegre: therefore they fylled a sponge with bynegre, and wounde it about wyth Ilope, and putte it to hys mouth. Assoone as Jesus then receaued of the bynegre, he sayde: It is fynished, and bowed his head and gaue vp the ghost. The Jewes therefore, because
it

On good frydaie.

it was the preparing of the Sabbath, that the bodies should not remayne vpon the Crosse on the Sabbath daye (for that Sabbath daye, was an hye daye) besought Pilate that they legges myghte be broke, and that they myght be take downe. Then came the souldiers and brake the legges of the fyrst, and of the other whych was crucified with him. But when they came to Iesus, and sawe that he was dead alreadye, they brake not hys legges: but one of the souldiours with a speare thrust hym into the syde, and forthwyth there came out bloud and water. And he that sawe it bare recoorde, and hys recoorde is true. And he knoweth that he sayeth true, that ye myghte beleue also. For these thynges were done that the scripture shoulde be fulfilled: ye shall not breake a bone of hym.

And agayne another scripture sayeth: they shall loke vpon hym whom they haue pearled. After thys, Ioseph of Aramathia (whych was a Disciple of Iesus, but secretly for feare of the Jewes) besought Pilate that he myghte take downe the bodye of Iesus. And Pilate gaue hym licence: he came therfore and toke the bodye of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and broughte of myrre and Aloes myngled together, about an hundred pound weyghte. Then tooke they the bodye of Iesus, and wounde it in linnen clothes wyth the odours, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Iesus therfore because of the preparynge of the Sabbath of the Jewes, for the Sepulchre was nye at hande.

Easter

Easter Euen.

¶ The Epistle.

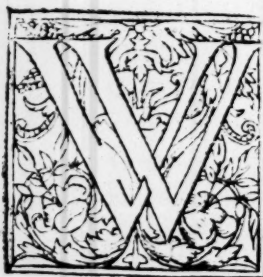
1. Peter. iiii



It is better (yf the wyll of God bee so) that ye suffre for well doyng then for euill doyng. For as muche as Christe hath once suffered for synnes, the iuste, for the vniuste, to bring vs to God: and was kylled as pertayning to the flesh, but was quickened in the spyrte. In which spyrte he also went & preached to the spirites that were in prison, whych sometyne had bene disobedient, when the long suffering of God was once looked for, in the dayes of Noe, whyle the Arke was a preparinge: wherein a fewe, that is to saye, eyghte soules were sauved by the water, lyke as Baptisme also nowe saueth vs: not the puttyng awaye of the filthe of the flesh, but in that a good conscience consenteth to God by the resurrection of Iesus Christ, whych is on the ryghte hande of God, and is gone into heauen: Angels, powers, and might, subdued vnto hym.

¶ The Gospell.

Mathew.
xxvii.



When the euen was come, there came a ryche man of Aramathia, named Ioseph, whych also was Iesus Disciple. He went vnto Pilate and begged the body of Iesus. Then Pilate commaunded the body to be deliuered. And when Ioseph had taken the bodye, he wrapped it in a cleane linnen clothe, and layed it in hys newe tombe, which he hadde hewen oute, euen in the rocke, and rolled a greate stone to the doore of the Sepulchre, & departed.
And

Easter daie.

And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchre. The next daye that foloweth the day of preparing, the high Priestes & Phariseis came together vnto Pilate, saying: Sir, we remembre that this deceiuer sayed whyle he was yet alyue: After thre dayes I wyl rylse agayne: Commaunde therfore that the Sepulchre be made sure vntil the thyrde daye, lest heys disciples come and steale hym awaye, and saye vnto the people, he is risen from the dead: and the last error shalbe worse then the first. Pilate sayde vnto them: ye haue a watche, goe your waye, make it as sure as ye can. So they wente and made the Sepulchre sure with the watche menne, and sealed the stone.

Easter daie.

At morning prayer, in stede, of the Psalme.
O come let vs. &c. These Antheimes shalbe song,
or sayde.



Christ rylsing agayne from the dead, now dyeth not. Death from henceforth hath no power vpon him. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto god. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christe Iesus oure Lorde.




Christe is risen agayne the fyrst frutes of them that slepe: for seeing that by man came deathe, by man also cummeth the resurrection of the dead. For as by Adam all men doe dye, so by Christ all men shalbe restored to life.

f. i. C The

The Collect.



 Mightie god, whiche through thy onely begottē sōne Iesus Christ, hast ouercome death, & opened vnto vs the gate of euēlastyng lyfe: we humbly beseeche thee, that as by thy speciall grace, preuentynge vs, thou doest put in our myndes good desyres: so by thy continual helpe, we may bring thesame to good effect, throughe Iesus Chyste oure Lorde: who lyueth and reygneeth. &c.

The Epistle.

Coloff.iii



If ye be risen agayne with Chyrste, seeke those thynges whiche are aboue, where Chyrste sitteth on the right hande of god. Set your affection on heauenlye thynges, and not on earthly thynges. For ye are dead, and your lyfe is hyd with Chyrste in God. whensoever Chyrst (which is our life) shal shew hymselfe, then shal ye also appeare with him in glory. Fortifie therfore your yearthye membres, fornicatio, vncleannesse, vnnaturall luste, euill concupiscence, and couetousnes, which is worshippig of Idols: for which thynges sake, the wrath of God vseth to come on the children of vnbelief, among whō ye walked sometyme when ye lyued in them.

The Gospel. in 40. Lines.

The first day of the Sabbothes came Ma-
rye Magdalene earlye (when it was yet
darke) vnto the Sepulchre, and sawe the
stone taken awaye from the graue. Then
she ranne and came to Simon Peter, and
to the other dysciple whom Iesus loued,
and



2^a laborat murea poarilor, n-are gust de fier
 3^a { 1^a tina de caldura de fier, care are gust
 plin
 2^a de fier, care are gust de fier
 3^a de fier, care are gust de fier

accepted with hym. Ye knowe the preaching that god sent vnto the children of Israel, preaching peace by Jesus Christ, which is lord ouer al thinges: which preaching was published throughout al Jewry (and began in Galile, after the Baptisme whiche John preached) how god annointed Jesus of Nazareth with the holy gost, & with power, which Jesus went about doing good, and healing al that wer oppressed of the deuil, for god was with him. And we are witnessles of al thiges which he did in the land of the Jewes, and at Jerusalem, whom they slewe and hanged on tree. Hym God reyled vp the thirde day and shewed him openly, not to al the people, but to vs witnessles (chosen before of god for the same intent) which did eate and drynke wyth him after he rose from death. And he commaunded vs to preache vnto the people, and to testifeye that it is he whiche was ordayned of God to bee the iudge of the quicke and the dead. To hym geue all the prophetes witnesse, that through hys name, whosoever beleueth in hym, shal receiue remission of synnes.

C The Gospell.

Lu. xxiij



Beholde, two of the disciples went that same daye to a towne called Emmaus, which was from Jerusalem aboute .lx. furlonges: and they talked together of al the thinges that had happened. And it chaunced while they comuned together and reasoned: Jesus hymselfe drew nere, and went with them. But they eyes wer holden that they should not knowe hym. And he sayd vnto them: what maner of communicacions are these that ye haue one to an other as ye walke, and are sad: And the one of the (whose name was Cleophas) answered, and saied vnto him: art thou only a straunger in Jerusalem, and haste

hast not knowen the thynges whiche haue chaunced there in these daies: he said vnto them: what thynges? And they sayd vnto him: of Iesus of Nazareth, which was a Prophete, mightie in dede and word before God and all the people: and how the hye priestes, and our rulers, deliuered hym to be condemned to deathe, and haue crucified him. But we trusted that it had been he, whiche shoulde haue redemed Israel. And as touching all these thynges, to daye is even the thyrde daye that they wer done. Yea, and certayn weomen also of oure companye made vs astonied, whiche came early vnto the Sepulchre and founde not hys bodye, and came, saying that they had seen a vision of Angells, whiche sayde that he was alyue. And certayne of them whiche were with vs, wente to the Sepulchre, and founde it euen so as the weomen had sayde: but him they sawe not. And he sayd vnto them: O fooles and slowe of hearte to belieue all that the Prophetes haue spoken. Ought not Christ to haue suffered these thynges, and to enter into hys glorie? And he began at Moyses and all the Prophetes, and interpreted vnto them in all Scriptures which wer written of him. And they drew nye vnto the towne, which they went vnto. And he made as though he woulde haue gone further. And they constrained him, saying: abide with vs, for it draweth towarde nyghte, and the daye is farre passed. And he went in to tary with them. And it came to passe as he sate at meate with them, he toke bread and blessed it, and brake, and gaue to them. And they: eyes wer opened, and they knewe hym, and he vanished out of they: sight. And they sayd betwene themselves: dyd not oure heartes burne within vs whyle he talked with vs by the waye, and opened to vs the Scriptures? And they rose by the same houre and returned to Jerusalem, and founde the eleuen gathered together, and them that were wyth them,

Tuesdaie in Easter weke.

saying: the lord is risen in dede, and hath appered to Simon. And they tolde what thynges wer done in the way, and howe they knewe hym in breakyng of bread.

Tuesdaie in Easter weke.

¶ The Collect.



Almightie father, whiche haste geuen thy only sonne to die for our sinnes, and to rise agayne for our iustification: Graunt vs so to put away the leuen of malice and wickednes, that we may alwaye serue thee in purenes of liuing and trueth: throughe Iesus Christe our Lorde.

¶ The Epistle.

Acte, xiii



¶ Men and brethren, Children of the generacion of Abraham, and whosoever among you feareth God: to you is this worde of saluacion sente. For the inhabiteurs of Ierusalem, & their rulers, because they knewe him not, nor yet the voices of the prophetes, which are read euery Sabboth daye, they haue fulfilled them in condemning him. And when they founde no cause of death in hym, yet desyred they Pilate to kil hym. And when they had fulfilled al that wer written of hym, they tooke hym downe from the tree, and put hym in a Sepulchre. But God raysted hym agayne from death the thirde daye, and he was seen many dayes

dayes of them whiche wente with him from Galile to Ierusalem: which are witnessers vnto the people. And we declare vnto you, howe that the promes (whiche was made vnto the fathers) God hath fulfilled vnto theyr chyldren, (euen vnto vs) in that he rayled vp Iesus againe: Euen as it is writtē in the second psalme: thou art my sonne, this day haue I begotten thee. As concernyng that he raised him vp from death, now no more to returne to corruption, he sayed on thys wyse. The holy promises made to Dauid, will I geue faithfully to you. wherfore he sayeth also in an other place: Thou shalt not suffer thine holy to see corruption. For Dauid (after that he had in his time fulfilled the wyll of god) fel on slepe, and was layd vnto his fathers, and saw corruption. But he whom god rayled agayn, saw no corruption. Be it knowen vnto you therefore (ye mē and brethren) that througħ this mā, is preached vnto you forgeuenesse of synnes, & that by hym all that beleeue, are iustified from al thinges, from which ye could not be iustified by the lawe of Moyses. Beware therefore, lest that fal on you, which is spoken of in the prophetes: beholde: ye despisers, and wonder, and perill ye: for I doe a worke in your dayes, which ye shall not beleue, though a man declare it vnto you.

¶ The Gospel.



Iesus stode in the middes of his disciples, and saied vnto them: peace be vnto you: It is I, feare not. But they were abashed and afrayed, and supposed that they had scene a spirite. And he said vnto them: why are ye troubled, and why doe thoughtes arise in your heartes? Behold my handes and my feete,
Lu. xxiii.
J. iiii. that

Tuesday in Easter weeke.

that it is euen I my self. Handle me and see: for a spirit hath no fleshe and bones, as ye see me haue. And whē he had thus spoken: he shewed them hys handes, and his feete. And whyle they yet beleued not for ioye, and wondred, he sayd vnto them: haue ye here any meate? And they offered him a piece of a broyled fyshe, and of an hony combe. And he toke it, & did eate before them. And he sayd vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That al must nedes be fulfilled, which wer writtē of me in the law of moyses, and in the prophetes, & in the psalmes. Then opened he their wittes, that they might vnderstande the scriptures, and said vnto them. Thus it is writtē, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentance & remission of sinnes, should be preached in his name among al nations, and must begin at Ierusalem. And ye are witnesses of these thynges.

The first Sundate after Easter.

The Collect.

Almightie God. &c. As at the Communion on Easter day.

The Epistle.

1. Iohn. v.



That is borne of God, ouercummeth the world: And this is the victorie that ouercummeth the world, euen our sayth. who is he that ouercummeth the world, but he that beleueth that Iesus is the sonne of God: This Iesus Christe is he that came by water and bloud, not by water only, but by water and bloud. And

Handwritten notes in a cursive script, likely a marginal gloss or commentary. The text includes phrases such as "hichung de spirit", "pau qua adit", "Ihesus", "pau", "Ecce", "pau", "f late", "Sarramig", "pau", "nam", "Narchas", "pau", "pau".

The first Sundae after Easter.

And it is the spirite that beareth witnesse, because the spirite is trueth. For there are three whiche beare recorde in heauen: the father, the woorde, and the holy gost, and these three are one. And there are three which beare recorde in yearth: the spirite, and water, & bloud, and these three are one. If we receiue the witnesse of me, the witnesse of god is greater. For this is the witnesse of God that is greater, which he testyfyed of hys sonne. He that beleueth on the sonne of God, hath the witnesse in hymselfe. He that beleueth not God, hath made hym a lyer, because he beleueth not the recorde that God gaue of hys sonne. And this is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this life is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

The Gospel.

The same daye at nyghte, whiche was the first day of the Sabbothes, whē the doores were shut (where the disciples wer assembled together, for feare of the Iewes) came Iesus and stode in the myddes, and sayed vnto them: Peace be vnto you. And when he had so sayed, he shewed vnto them his handes and hys syde. Then were the disciples glad, when they sawe the Lorde. Then sayed Iesus to them agayne: Peace bee vnto you. As my father sente me, euen so sende I you also. And when he had sayd these wordes, he breathed on them, and sayd vnto them: receiue ye the holy gost. whoso euers synnes ye remitte, they are remitted vnto them. And whoso euers synnes ye retayne, they are retayned.

John. xxi.

1. *observat. in actus clausis*

2. *evident. hys.*

3. *encl. script.*

4. *in scriptura*

1563. 2

The

1. In primis p. 1.
2. Ch. 1. in Ch. 1.
3. In greg. h. 1.
4. N. 1. contra.
5. E. 1. in R. 1.

1. *in primis*

1. *in primis*

6. *in primis*
7. *in primis*
8. *in primis*
9. *in primis*

1. *in primis*

1. *in primis*

The seconde Sundae after Easter.

¶ The Collect.



Almightie god, which hast geuen thy holy sonne to bee vnto vs, bothe a sacrifice for synne, and also an example of Godly lyfe: Geue vs the grace that we maye alwaies most thankfully receiue that his inestimable benefite: and also dayly indenour oure selues to folowe the blessed steppes of hys most holy lyfe.

¶ The Epistle.

i. Peter. ii.



This is thanke woorthye, yf a man for conscience toward god, indure grieve, & suffre wronge vnderferved. For what prayse is it, yf when ye bee buffeted for your faultes, ye take it patiently: But and yf whē ye doe wel, ye suffre wrong & take it patiently, thē is there thanke with God. For hereunto verelye were ye called: For Christ also suffered for vs, leauyng vs an ensauple, that ye should folow his steppes, which did no sinne, neither was there guile found in his mouth: which, whē he was reuiled, reuiled not agayne: when he suffered, he threatned not: but commytted the vengeaunce to hym that iudgeth righteously, whiche his owne selfe bare our sinnes in hys body on the tree, that we being deliuered from sinne, shoulde liue vnto ryghteousnes. By whose stripes ye wer healed. For ye wer as shepe goyng astraye: but are now, turned vnto the shepeheard, and bishop of your soules.

¶ The Gospell.

Christe

The second Sundaye.



Chryste sayed to his disciples : *Iohn. 10.*
I am the good shepheard, a good
shepheard geueth his life for the
shepe. An hired seruaunt, and he
which is not the shepheard (nei-
ther the shepe are his own) seeth
the wolfe commyng, and leaueth
the shepe and flieth, and the wolf
catcheth and skattereth the shepe. The hired seruaunt
flyeth, because he is an hired seruaunte, and careth not
for the shepe. I am the good shepheard, and know my
shepe, and am knowen of mine. As my father knoweth
me, euen so knowe I also my father. And I geue my
lyfe for the shepe: and other shepe I haue, whiche are
not of this folde. Them also muste I brynge, and they
shal heare my voyce, and there shall bee one folde, and
one shepheard.

The thirde Sundae.

The Collect.



Almightie G O D, whiche sheweste to all
men that bee in erreure, the lyghte of thy
trueth, to the intente that thei may returne
into the waye of ryghteousnesse: Graunte
vnto all them that be admitted into the fe-
lowshyp of Chrystes relygion, that they maye excheu
those thynges that be contrary to theyr profession, and
folowe all suche thynges as bee agreable to the same:
throughe oure Lorde Iesus Chryste.

The

The third Sundae.
The Epistle.

1. Pete. ii.



Deerly beloued, I beseeche you as straun-
gers and pilgrimes, abstaine fro flesh-
ly lustes, which fight against the soule:
and see that ye haue honest conuersaciō
among the Gentiles, that wheras they
backbite you as euil doers, they may see
your good workes, and prayse god in the day of visi-
tation. Submit your selves therefore, every man for the
Lords sake, whether it be vnto the kyng as vnto the
chiefe head: either vnto rulers, as vnto them that are
sent of hym, for the punishmente of euil doers, but for
the laude of them that dooe well. For so is the wyll of
god, that with well doing, ye may stop the mouthes of
folish and ignoraunt men: as free, and not as haupng
the libertie for a cloke of maliciounes, but even as the
seruauntes of god. Honour all men, loue brotherly fe-
lowship, feare God, honoꝝ the kyng.

The Gospell.



Jesus sayed to hys dysciples: After
a while ye shall not see me, and a-
gaine after a while ye shall see me: for
I goe to the father. Then sayed
some of his disciples betwene them-
selues: what is this that he sayeth
vnto vs: after a while ye shall not
see me, and agayne after a while ye shall see me, and
that I goe to the father? They sayed therefore, what
is thys that he sayeth, after a while? we cannot tell
what he sayeth. Jesus perceined that they woulde
aske hym, and sayed vnto them: ye inquire of this be-
twene youre selves, because I sayed, after a while
ye

The fourth Sundae.

ye shal not see me, and agayne after a while ye shal see me. Verely, verely, I saye vnto you: ye shal wepe and lament: but contrary wyse, the world shal reioyce. Ye shal sorowe, but your sorowe shalbe turned to ioye. A woman when she trauaileth hath sorowe, because her houre is come. But assone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioye that a man is borne into the world. And ye now therefore haue sorowe: but I wyl see you agayne, and youre heartes shal reioyce, and your ioye shal no man take from you.

The fourth Sundae.

The Collect.



Almyghtie God, whiche doest make the mindes of all faythfull menne to be of one will: Graunte vnto thy people, that they maye loue the thyng, whiche thou commaūdest, and desyre that which thou doest promette: that emong the sondry and manyfold chaunges of the world, our heartes may surely there be fixed, whereas true ioyes are to be founde: Throughe Christ our Lorde.

The Epistle.



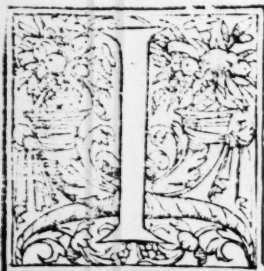
Euery good gyfte, and euery perfecte James. 1. gift, is from aboue, and commeth down from the father of lyghtes, with whom is no variablenes, neither shadowe of chaunge. Of hys owne wyll begate he vs with the woorde of trueth, that we shoulde bee the fyrste fruytes of hys creatures.
wherefore

The fourth sundaie after Easter.

Wherfore (dere brethren) let euery manne be swifte to heare, slowe to speake, slowe to wrathe. For the wrath of man worketh not that whiche is righteous beefore god. wherfore lay apart al fylthines, and superfluitie of maliciousnes, and receiue with mekenes the worde þ is grafted in you, whiche is able to saue your soules.

¶ The Gospell.

Ioh. xvi.



Iesus sayde vnto his disciples: nowe I goe my waye to him that sent me, and none of you asketh me whither I goe. But because I haue said such thinges vnto you, your heartes are full of sorowe. Neuerthelesse, I tell you the trueth: it is expedient for you that I goe awaye. For if I goe not awaye, that comforter will not come vnto you. But if I departe, I will sende him vnto you. And when he is come, he will rebuke the worlde of synne, and of ryghteousnes, and of iudgement. Of synne, because they beleue not on me: Of righteousnesse, because I goe to my father, and ye shall see me no more: Of Iudgemēt, because the prince of this worlde is iudged alreadye. I haue yet manye thynges to saye vnto you, but ye cannot beare them awaye nowe, howbeit when he is come (whiche is the spirite of trueth) he will leade you into all trueth. He shall not speake of himself, but whatsoeuer he shall heare, that shall he speake: and he will shewe you thynges to come. He shall gloryfye me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath, are myne: therefore sayde I vnto you, that he shall take of myne, and shewe vnto you.

¶ The

The fifth Sundae.

The Collect.



Lorde, from whom al good thynges dooe come: graunte vs thy humble seruauntes, that by thy holy inspiraciō we may thinke those thynges that bee good, and by thy merciful guiding may perfourme thesame: thoro we our Lorde Iesus Christ.

The Epistle.



See that ye be doers of the word, and not ^{Iames, 4.} hearers only, deceiuing your oʷn selves. For yf any mā heare the worde, and declareth not thesame by his workes, he is lyke vnto a man beholdyng his bodelye face in a glasse. For as sone as he hath looked on hymselfe, he goeth hys waye, and forgetteth immediatlye what his fashon was. But whoso looketh in the perfect lawe of libertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the woorkes) thesame shalbe happy in his dede. If any man among you seme to be deuoute, and refraineth not his tonge, but deceiueth his oʷn heart, this mans deuocion is in bayne. Pure deuocion, and vndefiled before god the father, is this: to vilet the fatherles and widowes, in theyr aduersitie, and to kepe himselfe vnspotted of the worlde.

The Gospel.



Verely, verely, I saye vnto you: whatsoeuer ^{Ioh, xvi.} ye aske the father in my name, he wil geue it you. Hitherto haue ye asked nothig in my name. Aske & ye shal receiue, that your ioy maye

The fifth Sundae.

may be ful. These thinges haue I spoken vnto you by prouerbes. The tyme wyl come, when I shall no more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that daye shall ye aske in my name. And I say not vnto you that I wil speake vnto my father for you: For the father himself loueth you, because ye haue loued me, and haue beleued that I came out from god. I went out from the father, and came into the world. Agayne, I leaue the worlde, and goe to the father. His disciples sayed vnto hym: Loe, now we thou talkest plainly, and speakest no prouerbe. Now are we sure that thou knowest all thynges, and nedest not that any man should aske thee any questyō: therfore beleue we, that thou camest from God. Jesus answered them: now ye doe beleue. Behold, the houre draweth nye, and is already come, that ye shall be scattered euery man to hys own, and shal leaue me alone. And yet am I not alone: for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulacion: but bee of good chere, I haue ouercome the worlde.

The Ascencion daie.

The Collect.



Raunt we beseeche thee almightie god, that lyke as we doe beleue thy only begottē sonne our Lord to haue ascended into the heauens: so we may also in heart and mynde thither ascende, and wyth hym continually dwel.

The Epistle.

In



In the former treatise (deare Theophilus) we haue spoken of all that

Actes. 1.

Jesus began to doe and teache, vntyll the daye in which he was taken vp, after that he throughe the holye ghost, had geuen commaundemētes vnto the Apostles, whom he hadde chosen, to whom also he shewed hymselfe alyue after hys passion (and that by many tokens) appearing vnto them fortye dayes, and speakynge of the kyngdome of God, and gathered them together, and commaunded them that they should not depart from Ierusalē: but to wayte for the promes of the father, whereof (sayth he) ye haue heard of me. For John truely baptysed with water: but ye shalbe baptysed with the holye ghost, after these fewe dayes. When they therefore were come together, they asked of hym, saying: Lorde, wylt thou at thys tyme restore agayne the kyngdome of Israel: And he sayde vnto them: it is not for you to know the tymes or the seasons, whych the father hath put in hys owne power. But ye shal receyue power after the holye ghost is come vpon you. And ye shal be wytnesses vnto me, not onely in Ierusalem, but also in all Jewry, in all Samaria, and euen vnto the worldes ende. And when he had spoken these thinges, whyle they behelde, he was taken vp on hye, and a cloude receyued hym vp oute of theyr syghte. And whyle they looked stedfastlye vp towarde heauen as he went, beholde, two men stoode by thē in whyte apparel, which also sayde: ye men of Galile, why stande ye gasinge vp into heauen: Thys same Jesus whych is taken vp from you into heauen, shall so come, euen as ye haue sene hym goe into heauen.

¶ The Gospell.

G. i.

Jesus

The Ascencion date.



Jesus appeared vnto the eleuen as
thei sate at meat: & cast in their teeth
they vnbelefe, & hardnes of hearte,
because they beleued not thē whiche
had seen that he was rylen agayne
from the dead: & he sayd vnto them:
goe ye into al the world, and preache
the gospel to al creatures: he that beleueth and is bap-
tised, shall be saued. But he that beleueth not, shall be
damned. And these tokens shall folowe them that be-
leue. In my name they shall cast out deuyls, they shall
speake wyth newe tonges, they shall dryue away ser-
pentes. And yf they drinke any deadly thinge, it shall
not hurte them. They shall lay their handes on the sicke,
and they shall recouer. So then whē the Lord had spo-
ken vnto them: he was receiued into heauen, and is on
the right hand of God. And they wēt forth, & preached
euery where: The Lord workyng wyth them, & con-
firminge the worde wyth miracles folowyng.

The Sundaie after the Ascencion daye.

The Collect.



God, the kyng of glory, whiche haste exal-
ted thyne onely sonne Iesus Christe, wyth
great triumphe vnto thy kyngdom in hea-
uen: we beseeche thee leaue vs not comforte-
les, but sende to vs thyne holy ghost to cō-
forte vs, and exalte vs vnto the same place, whither
oure Sauour Christe is gone before: who lyueth and
reygneth. &c.

The Epistle.

The

The Sundaye after the Ascencion daye.



The ende of al thynges is at hād: ^{1. Pet. iiii} be ye therfore sobre, and watch vnto prayer. But aboue all thynges haue seruente loue among your selues: for loue shal couer the multitude of synnes. Bee ye herberous one to another wythout grudgeinge. As euerye man hath receaued the gyfte, even so mynyster the same one to another, as good ministers of the manyfolde graces of God. Vt any man speake, let him talke as the wordes of God. Vt any man minister, let hym do it as of the habilitie which God ministreth to him: that God in al thynges may be glorified through Iesus Christ: to whom be prayse and dominion for euer and euer. Amen.

The Gospell.



Then the comforter is come whom I ^{Iohn. xv.} wyll sende vnto you from the father (even the spyryte of trueth, whiche procedeth of the Father) he shall testifie of me. And ye shal beare witness also, because ye haue been with me from the begynnyng. These thynges haue I sayde vnto you, because ye should not bee offended. They shall excommunicate you: yea, the tyme shal come, that whosoever killeth you, wil thinke that he doeth God seruyce. And suche thynges wyll they doe vnto you, because they haue not knowen the father, neyther yet me. But these thynges I haue tolde you, that whan the tyme is come, ye maye remembre then that I tolde you.

G. ii.

Whytsonday.

Whitsundate.

The Collect.



GOD, which as vpon this daye hast taughte the heartes of thy faythfull people, by the sendinge to the light of thy holy spirite: Graunte vs by the same spirite to haue a right iudgement in all thinges, & euermore to reioyce in his holy comforte, through the merites of Christ Iesu oure Sauoure: who lyueth and reygneith wyth thee in the vnitie of the same spirite, one GOD worlde wythout ende.

The Epistle.

Actes, ii.



When the fyfthe dayes were come to an ende, they were all wyth one accorde together in one place. And sodenlye there came a sounde from heauen, as it had been the comming of a mighty wynde, & it fylled all the house where they sate. And there appered vnto the clouen tonges, lyke as they had been of fyre, and it sate vpon eche one of them: and they were all fylled wyth the holye Ghoſte, and beganne to speake with other toges, euen as the same spirite gaue them vtterauce. Then were dwellinge at Jerusalem Jewes, deuoute men, out of euery nacion of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euerye man heard the speake with his owne language. They wondred al and merueyled, saying among themselves: beholde, are not all these, whiche speake, of Galile: And howe heare we euery man hys owne tongue, wherein we were borne: Parthians, and Medes, & Elamites, and

whitſundaye.

and the inhabiterſ of Meſopotamia, and of Jewrye, & of Capadocia, of Pontus and Aſia, Phrygia & Pamphilia, of Egypt & of the parties of Libia, which is beſyde Siren, & ſtraungers of Rome, Jewes & proſelites, Grekes and Arrabians, we haue hearde them ſpeake in oure owne tongues the great workes of God.

The Goſpell.



Jeſus ſayde vnto his diſciples: Yf ye loue me kepe my commaundemētes, and I wil praye the father, & he ſhall geue you another comforter, that he may abyde with you for ever: euē the ſpिरितe of trueth, whō the worlde can not receyue, becauſe the worlde ſeeth hym not, nether knoweth hym. But ye know hym: for he dwelleth wyth you, and ſhall be in you. I wyll not leaue you comfortleſ, but wyll come to you. Yet a lytle whyle and the worlde ſeeth me no more: but ye ſee me. For I lyue, and ye ſhall lyue. That daye ſhal ye know that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth the, the ſame is he that loueth me. And he that loneth me, ſhall be loued of my father: and I wyll loue hym, and wyll ſhewe myne owne ſelfe vnto hym. Judas ſayeth vnto hym (not Judas Iſcarioth:) Lord, what is done that thou wylt ſhewe thy ſelfe vnto vs, and not vnto the worlde? Jeſus answered, and ſayd vnto them: yf a man loue me, he wyl kepe my ſayinges, and my father wyll loue hym: and we wyl come vnto him, and dwell wyth hym. He that loueth me not, kepeth not my ſayinges. And the word which ye heare, is not myne, but the fathers whych ſente me. Theſe thinges haue I ſpoken vnto you, beyng yet preſent wyth you. But the comforter which is the holy ghōſt whom my

Ioh. xiii

G.iii.

father

whyefundaye.

father wyll sende in my name, he shall teache you all thynges, and bryng all thynges to your remembraunce whatsoeuer I haue said vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the worlde geneth, geue I vnto you. Let not your heartes be grieved, neyther feare. Ye haue heard howe I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye woulde verely reioyce, because I sayde: I goe vnto the father. For the father is greater then I. And now haue I shewed you before it come, that whē it is come to passe, ye myght beleue. Hereafter wyll I not talke many wordes vnto you. For the prince of this worlde cometh, and hath naught in me. But that the worlde may knowe that I loue the father. And as the father gaue me commaundement, euen so do I.

Monday in Whitson weke.

¶ The Collect.

¶ God which, &c. (As vpon Whytsondaye.)

¶ The Epistle.

Acts. x.



hen Peter opened hys mouthe and sayd: of a trueth I perceiue that there is no respecte of persones with God, but in all people, he that feareth him, and woorketh righteousnes, is accepted with him. Ye know the preaching that God sent vnto the children of Israell, preachinge peace by Iesus Christ, which is Lord ouer al thinges: whiche preachinge was publyshed throughout all Jewry (and began in Galile after the baptisme which John

Mondaye in whytson weeke.

John preached) how God annointed Iesus of Nazareth with the holy ghost, and with power. whych Iesus went about, doyng good, & healing all that were oppressed of the deuyll. For God was wyth him. And we are witnesses of all thynges whiche he dyd in the lande of the Jewes, and at Ierusalē, whom they flew and hanged on a tree: hym God rayled by the thyrde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, which was ordeyned of God to be the iudge of quick and dead. To hym geue al the prophetes wytnesse, that through his name whosoever beleueth in hym, shal receyue remission of synnes. whyle Peter yet spake these woordes, the holy ghost fell on all them whiche heard the preaching. And they of the circūcision which beleued, were astonied, as many as came with Peter, because that on the Gentyles also, was shedde out the gyft of the holy ghost. For they heard them speake with tongues and magnifie God. Then answered Peter: can any mā forbid water that these shoulde not be baptyled whiche haue receyued the holye ghoste as wel as we? And he commaunded them to be baptyled in the name of the Lord. Then prayed they him to tarye a fewe dayes.

¶ The Gospell.



So God loued the worlde, that he gaue Iohn.iii.
hys onely begotten sonne, that whoso-
ever beleueth in hym, shoulde not pe-
ryshe, but haue everlastynge lyfe. For
God sente not hys sonne into the
worlde, to condemne the worlde, but
that the worlde through hym myght be saued. But he
G.iii. that

Tuesdaie after whytsundae.

that beleueth on hym is not condemned. But he that beleueth not, is condemned already, because he hathe not beleued in the name of the onely begotten sonne of God. And this is the condemnatio: that lyght is come into the worlde, and men loued darckenes more then lyght, because they? deedes were euyl. For euerye one that euyl doeth, hateth the lyght, neyther commeth to the lyght, lest his dedes should be reprovied. But he that doeth the trueth, commeth to the lyght, that his dedes may be knowen, howe that they are wrought in God.

The tuesdaie after whytsundae.

¶ The Collect.

¶ God which. &c. (As vpon Whytsundae.)

¶ The Epistle.

Acte, viii



hen the Apostles which were at Jerusalem hearde saye, that Samaria had receyued the worde of God, they sent vnto them Peter & John. which when they were come downe, prayed for them, that they myghte receyue the holy Ghoste. For as yet he was come on none of them: but they were baptysed onely in the name of Christ Iesu. Then laide they they? hādes on them, and they receyued the holy ghost.

¶ The Gospell.

¶ Merely

Tuesdave after whyt sundave.



Verely, verely, I saye vnto you: he that ^{Iohn. x.} entreth not in by the doze into the shepe-
folde, but climeth vp some other waye,
the same is a thefe & a murtherer. But
he that entereth in by the dooze, is the
shephearde of the shepe: To hym the
porter openeth, & the shepe heare hys voyce, & he cal-
leth his owne shepe by name, and leadeth them oute.
And when he hath sent forth his owne shepe, he goeth
before them, & the shepe folow him: for they know his
voyce. A straunger wyll they not folowe, but wyll flee
from him: for they know not the voyce of straungers.
This prouerbe spake Iesus vnto the, but they vnder-
stode not what thinges they were which he spake vn-
to them. The sayd Iesus vnto them agayne: Verely,
verely, I say vnto you: I am the doze of the shepe. All
(euē as many as came before me) are theues and mur-
therers, but the shepe did not heare the. I am the doze,
by me yf any entre in, he shal be safe, & shal go in & out:
and fynd pasture. A thefe cometh not but for to steale,
kyl, and destroy. I am come that they might haue life,
and that they myght haue it more abundantly.

Trinitie Sundae.

¶ The Collect.



Almightie & euerlasting god, which hast geuen
vnto vs thy seruantes grace by the confessiō
of a true faith to acknowledge the glory of the
eternall Trinitie, & in the power of the diuine
maiestie to worshippe the vnitie: we beseeche thee that
through the stedfastnes of thys saythe, we maye euer-
more be defended from all aduersitye, whych lyueste &
reygnest one God, world wythout ende. Amen.

¶ The

Apo. iiii.



After this I looked, & behold, a
doore was open in heauē, and
the first voyce which I heard,
was as it were of a trompet,
talking with me, which sayd:
come bp hither, & I wyl shew
thee thinges which muste bee
fulfilled hereafter. And imme-
diatlye I was in the spyryte:
And beholde, a seate was sette
in heauen, and one sate on the seate. And he that sate,
was to looke vpon, like vnto a Iasper stone, & a Sar-
dyne stone. And there was a rayne bowe aboute the
seate, in syght like vnto an Emeraulde. And about the
seate were. xliiii. seates. And vpon the seates. xliiii.
Elders sitting, clothed in whyte rayment, and had on
theyr heades crownes of golde. And oute of the seate
proceded lightnings, & thunderinges, and voices, and
there were. vii. lampes of fyre, burning before the seat,
which are the. vii. spirites of God. And before the seat
there was a sea of glasse lyke vnto Christall, & in the
myddes of the seate, and round about the seate, were
iiii. beastes full of eyes, before & behynde. And the fyrst
beast was lyke a Lyon: and the seconde beast lyke a
calfe: & the third beast had a face as a mā: & the fourth
beast was lyke a flying Eagle. And the. iiii. beastes, had
eche of them fyre wynges aboute hym, and they were
full of eyes wythin. And they dyd not rest day neyther
night, saying: holy, holy, holy, Lorde God almyghtye,
which was, and is, and is to come. And when those
beastes gaue glozy, and honoure, and thanks to hym
that sate on the seate (which lyueth for euer and euer)
the. xliiii. elders fel downe before hym that sate on the
throne, and worshipped hym that lyueth for euer, and
caste

Trinitie Sundaye.

cast they: crowmes beefore the throne, saying: thou art worthy, O lord (our god) to receiue glory, and honour, and power, for thou haste created all thynges, and for thy wyllles sake they are, and were created.

The Gospel.



Here was a man of the Phari-^{Iohn. iiii.}seis named Nichodemus, a ruler of the Jewes. The same came to Iesus by night, & sayde vnto hi: Rabbi, we knowe that thou arte a teacher come from God: for no man could do suche miracles as thou doest, excepte God were with him. Iesus an-

swered, and sayd vnto him: Verely, verely, I saye vnto thee: excepte a man be borne from aboue, he cannot see the kyngdō of God. Nichodemus sayd vnto him: how can a man be borne when he is olde: can he entre into his mothers wombe and be borne agayne: Iesus answered: verely, verely, I saye vnto thee, except a man be borne of water, & of the spirite, he cannot entre into the kyngdō of God. That which is borne of the fleshe, is fleshe: And that whyche is borne of the spyrte, is spirite. Maruaile not thou that I sayd to thee, ye must be borne from aboue. The wynde bloweth where it lusteth, & thou hearest the sound thereof, but thou cāst not tell whence it cometh nor whyther he goeth: So is euery one that is borne of the spyrte. Nichodemus answered, and sayd vnto hym: howe can these thinges be: Iesus answered, and sayde vnto hym: art thou a mayster in Israel, and knowest not these thinges: Verely, verely, I say vnto thee: we speake that we know, and testyfy that we haue seen: and ye receyue not our wytnesse. Yf I haue tolde you earthly thynges, and
ye

The fyrst Sundaye after Trinitie Sundaye.

ye beleue not: how shal ye beleue yf I tel you of heauēly thinges: And no man ascendeth vp to heauē, but he that came downe from heauen, even the sonne of man which is in heauē. And as Moyses lyft vp the serpent in the wyldernes, even so must the Sonne of man bee lyfte vp, that whosoever beleueth in hym, perishe not, but haue euerlastinge lyfe.

The first Sundate after Trinitie Sundaye.

¶ The Collect.

GOd the strength of al them that trust in thee, mercifully accept our prayers: And because the weakenes of our mortal nature can do no good thing without thee, graunt vs the help of thy grace, that in kepinge of thy comaundementes, we may please thee both in will and dede: through Iesus Christ our Lorde.

¶ The Epistle.

i. Ioh. iiii

Dearely beloued, let vs loue one another: for loue cometh of God. And euerye one that loueth is borne of God, & knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs ward, because that God sente hys onely begotten sonne into the worlde, that we myghte lyue throughe hym. Herein is loue, not that we loued God, but that he loued vs, and sent hys sonne to be the agrement for our synnes. Dearely beloued, yf GOD so loued vs, we oughte also one to loue another. No man hath seen God at anye tyme.
yf

The fyrst Sundaye after Trinitie Sundaye.

Yf we loue one another, God dwelleth in vs, and hys loue is perfect in vs. Hereby knowe we that we dwell in hym and he in vs: because he hath geuen vs of hys spyryte. And we haue seen, and do testifye that the father sent the sonne to be the sauour of the world: who soener cōfesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that god hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, & God in him. Herein is the loue perfect in vs, that we should truste in the daye of iudgement. For as he is, even so are we in thys worlde. There is no feare in loue, but perfect loue casteth out feare: for feare hath paynefulness. He that feareth, is not perfite in loue. we loue him, for he loued vs fyrst. Yf a man saye: I loue God, & yet hate hys brother, he is a lyar. For how can he that loueth not hys brother, whom he hathe seen, loue God whom he hath not seen: And thys commaundemente haue we of hym: that he whiche loueth God, shoulde loue hys brother also.

The Gospel.



Here was a certayne ryche mā, Luk. xvi which was clothed in purple & fyne whyte, & fared deliciouſlye euery day: And there was a certayne begger, named Lazarus, whiche laye at hys gate full of sores, desiringe to bee refreshed with the crūmes which fell frō the ryche mannes boarde, & no man gaue vnto hym. The dogges came also & licked his sores. And it fortuneth, that the begger dyed, and was caried by the Aungels into Abrahams bosome. The ryche manne also dyed and was buryed: And beyng in hell in tormentes, he lyfte vp hys eyes & saue Abraham

The fyrst Sundaye after Trinitie Sundaye.

Abraham a farre of, and Lazarus in hys bosome, and he cryed & sayd: father Abraham haue mercy on me: & send Lazarus, that he may dippe the tippe of hys finger in water, and coole my tonge, for I am tormented in thys flame. But Abraham sayd: Sonne, remembre that thou in thy lyfe time, receyuedst thy pleasure: and contrarywyle Lazarus receyued payne: But now he is comforted and thou art punished. Beyond al thys, betwene vs and you there is a great space set, so that they which would goe frō hence to you cannot: nether may come from thence to vs. Then he sayde: I praye thee therfore father, send him to my fathers house (for I haue fine brethren) for to warne them, lest they come also into thys place of torment. Abraham sayde vnto hym: they haue Moyses and the Prophetes, let them heare them. And he sayd: nay father Abraham, but yf one come vnto them from the dead, they wyll repent. He sayd vnto hym: Yf they heare not Moyses and the Prophetes, neyther wyll they belene, though one rose from death agayne.

The second Sundate.

CThe Collect.



Orde, make vs to haue a perpetuall feare and loue of thy holpe name: for thou neuer faylest to helpe and gouerne them, whome thou doeste brynge vp in thy stedfaste loue: Graunt thys. &c.

CThe Epistle.

Maruayle



Manyle not my brethren, though the world hate you. we know that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death. whosoever hateth hys brother, is a mansleear. i. Ioh. iiii.

And ye know that no mansleear hath eternal lyfe abyding in him. Hereby perceyue we loue, because he gaue his lyfe for vs: & we oughte to geue oure lyues for the brethren. But who so hath this worldes good, & seeth his brother haue nede, & shutteth vp his cōpassion fro him: how dwelleth the loue of god in him? By babes; let vs not loue in worde, nether in tonge: but in dede & in veritie. Hereby we know that we are of the verytie and can quiet our heartes before him. For yf our heart condemne vs, God is greater thē our heart, & knoweth al thinges. Derely beloued, yf our heart condemne vs not, then haue we trust to Godward: and whatsoeuer we aske, we receyue of him, because we kepe hys commaundementes, & doe those thinges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another as he gaue cōmaundement. And he that kepeth his cōmaundementes, dwelleth in him, and he in hym: and hereby we knowe that he abydeth in vs, euen by the spyryte which he hath geuen vs.

¶ The Gospel.



Certayne mā ordeyned a great supper, & bad many, & sent his seruauant at supper time, to saye to thē that were biddē, come: for al thinges are now ready. And they al at once began to make excuse. The first saide vnto hym: I haue bought a farme, and Luk. xliii

Amos 20

The thyrde Sundaye.

and I must nedes go and see it, I praye thee haue me excused. And another sayde: I haue bought. v. yoke of Oxen, and I goe to proue them, I praye thee haue me excused. And another sayd: I haue married a wyfe, and therefore I cannot come. And the seruaunt returned & brought his mayster worde agayne therof. The was the good man of the house displeased, and sayd to hys seruaunt: go out quickly into the stretes and quarters of the citie, and bringe in hyther the poore, and feble, & the halte, and blynde. And the seruaunt sayde: Lord, it is done as thou hast commaunded, and yet there is rowme. And the Lorde sayde vnto the seruaunte: goe out vnto the hye wayes and hedges, and compel them to come in, that my house may be fylled. For I say vnto you, that none of these men whych were bydde shal taste of my supper.

The thirde Sundae.

CThe Collect.

LORD, we beseeche thee mercifully to heare vs, and vnto whom thou haste geuen an hartie desyre to pray: graunte that by thy myghtye ayde we maye be defended: throughe Iesus Christe oure Lorde.

CThe Epistle.

i. Pet. v.



Submit youre selues euery man one to another: knytte your selues together in lowlinesse of mynde. For God resisteth the proude, & geueth grace to the humble. Submit your selues therefore vnder the myghtye hande of God, that he maye exalt

The third Sundaie.

exalt you whē the time is come. Cast al your care bp-
on hym: for he careth for you. Be sober, and watch: for
your aduersary the deuil, as a roaryng Lyon, walketh
about, seeking whom he may deuoure: whom resiste
stedfaste in the fayth, knowing that the same afflictions
are appointed vnto your brethren, that are in the
world. But the god of al grace whiche hath called vs
vnto his eternal glory by Chryst Iesu, shall bys owne
self (after that ye haue suffered a litle affliction) make
you perfect, settle, strength, and stablishe you. To hym
be glory and dominion for euer and euer. Amen.

C The Gospel.



hen resorted vnto hym, all the Pub- Luk. xv.
licans and sinners for to heare him.
And the Phariseis and Scribes mur-
mured, saying, He receiueth sinners &
eateth wyth them. But he put forth
this parable vnto them, saying: what
man among you hauing an hundreth

shepe (if he lose one of them) dooeth not leaue ninetie
and nine in the wilderness, and goeth after that which
is lost, vntil he finde it: And when he hath found it, he
laieth it on his shoulders with ioye. And assone as he
cometh home, he calleth together his louers & neigh-
bours, saying vnto them: Reioyce with me, for I haue
founde my shepe which was lost. I say vnto you, that
likewise ioye shalbe in heauen ouer one synner that re-
penteth, more then ouer ninetie and nine iust persons,
which nede no repentance. Either what woman ha-
uing ten grotes (if she lose one) doth not light a candle
and swepe the house, and seke diligently til she find it:
And whē she hath founde it, she calleth her louers and
her neighbours together, saying: Reioyce with me, for
I haue founde the grote which I lost. Likewise, I say

h. i.

vnto

The fourth Sundaye.

vnto you, shal there be ioye in the presence of the Ang-
gels of god, ouer one synner that repenteth.

The fourth Sundae.

The Collect.

God, the Protector of al that trust in the, with-
out whō nothing is strong, nothing is holpe:
encrease and multiplie vpon vs thy mercye,
that thou being our ruler and guide, we may so passe
through thinges temporall, that we finally loose not
the thinges eternall: Graunte thys heauenlye father,
for Iesu Christes sake our Lorde.

The Epistle.

Ro. viii.



Suppose that the afflictions of this
life, are not woorthye of the glorie
which shalbe shewed vpon vs. For
the feruent desyre of the creature a-
bydeth, looking when the sonnes of
God shal appeare, because the crea-
ture is subdued to vanitie agaynst
the will therof, but for hys will whiche hath subdued
thesame in hope. For thesame creature shalbe deliue-
red from the bondage of corruption, into the glorious
libertie of the sonnes of God. For we knowe that eue-
ry creature groneth with vs also, and trauayleth in
payne, euen vnto this tyme: not onely it, but we also
whiche haue the fyrst frutes of the spirite, mourne in
our selues also, and wayte for the adoption (of the
chyl dren of G O D) euen the deliuerance of our bo-
dies.

The

86.
The fourth Sundaye.

¶ The Gospel.



Be ye merciful as your father also is merciful. Judge not, and ye shall not be iudged: cōdemne not, and ye shall not be condemned. Forgeue and ye shall be forgeuen. Geue and it shall be geuen vnto you, good measure and pressed downe, and shaken together, and running ouer, shall men geue into youre bosomes. For wyth the same measure that ye mete withal, shall other men mete to you agayne. And he put furth a similitude vnto thē. Can the blind leade the blynde: doe thei not both fall into the ditch? The disciple is not aboue his maister: Euery man shall be perfecte, euen as his maister is. why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine own eye? Eyther how canst thou saye to thy brother: Brother, let me pul out the mote that is in thine eye, when thou seest not the beame that is in thine own eye: fyrst thou ypocrite, cast out the beame out of thine own eye, then shalt thou see perfectly to pull oute the mote that is in thy brothers eye.

Luke. vi.

216.
217.

The fifth Sundae.

¶ The Collect.



Graunt Lord, we beseeche thee, that the course of thys world may be so peaceably ordred by thy gouernaunce: that thy congregaciō may ioyfully serue thee in all Godly quyetnes: through Iesus Christ our Lorde.

¶ The Epistle.

h. ii.

Be

i. Pet. iii.



BE you al of one mind, and of one heart, loue as brethre, be pietiful, be curteous, (meke) not rendring euil for euill, or rebuke for rebuke: but cōtrariwise blesse, knowing that ye are thereunto called, euē that ye should be heyres of the blessing. For he that dooeth long after life and loueth to see good dayes: let him refrayne his tong from euill, and his lippes that they speake no guyle. Let him eschewe euill and doe good: let hym seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his cares are opē vnto theyr prayers. Again, the face of the Lord is ouer them that doe euil. Moreover, who is he that will harne you, if ye folow that whiche is good: yea, happy are ye if any trouble happen vnto you for righteousnes sake. Be not ye afrayd for anye terrour of them, neither bee ye troubled, but sanctifye the Lorde God in your heartes.

The Gospell.

v. d. 46. h. m. Luke. v

7555



ICame to passe that (when the people preaced vpon him, to heare the word of God) he stode by the lake of Genazareth, and sawe two shippes stande by the lakes syde, but the fishermen were gone out of them, and wer washing theyr nettes. And he entred into one of the shippes (which pertayned to Sunon) and prayed hym that he woulde thrust out a litle from the land. And he sate down, and taught the people out of the ship. When he had left speaking, he sayd vnto Simon: launch out into the depe, and lette slippe your nettes to make a draughte. And Simon answered, and sayde vnto him: Maister, we haue laboured

The fifth Sundaie.

boured all nyghte, and haue taken nothing. Neuer-
thelesse, at thy commaundemente, I will looce forth
the nette. And when he had thus doone, they inclo-
sed a greate multitude of fysshes. But theyr nette
brake, and they beckened to theyr felowes (whiche
were in the other shippe) that they shoulde come and
helpe them. And they came and fylled both shippes,
that they sonke agayne. When Simon Peter sawe
this, he fell downe at Iesus knees, saying: Lorde, goe
from me, for I am a sinnefull manne. For he was a-
stonied and all that wer with hym, at the draughte
of fysshes whiche they hadde taken: and so was also
James and John the sonnes of Zebede, which were
partners with Simon. And Iesus sayde vnto Si-
mon: feare not, from hencefoorth thou shalt catche
men. And they brought the shippes to lande, and fol-
loke all and folowed hym.

The sixth Sundaie.

The Collect.

God whiche hast prepared to them that loue
thee, suche good thinges as passe all mannes
vnderstanding: Powre into our heartes such
loue toward thee, that we louing thee in all thynges,
may obtayne thy promises, whiche excede all that
we can desyre: through Iesus Christ our Lorde.

The Epistle.



Knowe ye not, that all we whiche are
baptised in Iesus Christe, are baptised to
dye with hym: We are buried then with
hym by baptisme for to dye: that likewyse
as

Rom. vi.

h. iii.

The sixth Sundae.

as Christ was rayled from death by the gloire of the father, euen so we also should walke in a new lyfe. For yf we be graft in death like vnto hym: euen so shal we be partakers of the holy resurrection: Knowing this, that our olde man is crucified with hym also, that the body of synne myght vtterly be destroyed, that hencefurth we should not be seruauntes vnto synne. For he that is dead, is iustified from synne. wherfore, yf we be dead with Christ, we beleue that we shal also liue with hym, knowing that Christe beeing rayled from death, dyeth nomore. Death hath no more power ouer hym. For as touching that he died, he died concernyng sine once: And as touching that he lyueth, he lyueth vnto god. Likewise cōsider ye also, that ye are dead, as touching sinne, but are alyue vnto god, throughte Iesus Christ our Lorde.

C The Gospel.

Math. v.



Jesus said vnto his disciples: except youre ryghteousnes excede the ryghteousnes of the Scribes and Phariseis, ye cannot enter into the kyngdom of heauen. Ye haue heard that it was sayd vnto them of olde time. Thou shalt not kyl: whosoever killeth, shalbe in daunger of iudgement. But I saye vnto you: that whosoever is angry with his brother (vnadvisedly) shalbe in daunger of iudgement. And whosoever saye vnto hys brother: Racha, shall bee in daunger of a counsell. But whosoever sayeth, thou foole, shall bee in daunger of hel fier. Therefore, if thou offerste thy gifte at the altare, and there remembreth that thy brother hath oughte agaynste thee, leaue there thyne offrynge beefore the altare, and goe thy way fyrst and bee reconcyled to thy brother, and then come
and

and offre thy gyft. Agree with thyne aduerſary quickly, whyles thou art in the way wyth him, leſt at any tyme the aduerſary delyuer thee to the iudge, and the iudge delyuer thee to the miniſter, and then thou bee caſt into priſon. Verely I ſaye vnto thee: thou ſhalte not come oute thence, tyll thou haue payed the vttermoſt farthyng.

The vii. Sundae,

The Collect.

Iorde of al power and myght, which art the auctour and gener of al good thinges: graffe in our heartes the loue of thy name, increaſe in vs true religion, nourish vs with al goodneſſe, and of thy greate mercye, kepe vs in the ſame: Through Jeſus Chriſt our Lorde.

The Epistle.

Iſpeake groſſy, becauſe of the infirmitie of youre fleſhe. As ye haue geuen youre ^{Rom. vi.} membres ſeruauntes to vncleannes, and to iniquitie (from one iniquitie to another:) euē ſo nowe geue ouer your members ſeruauntes vnto ryghteouſneſſe, that ye may be ſanctified. For whē ye were ſeruauntes of synne, ye were boyde of righteouſneſſe: what fruite had you then in thoſe thinges, whereof ye are now aſhamed: for the ende of thoſe thinges are death. But nowe are ye delyuered from synne, and made the ſeruauntes of God, and haue youre fruite to bee ſanctified, and the ende euerlaſtyng lyfe. For the rewarde of synne is death: but eternall lyfe is the gyft of God:
H. iiii. through

The ſeuenth Sundaye.
through Ieſus Chriſt our Lorde.

¶ The Goſpel.

Mat. viii.



In thoſe dayes, when there was a very great cōpany, and had nothing to eate: Ieſus called his diſciples vnto him, & layed vnto them: I haue compaſſion on the people, becauſe they haue bene now with me three dayes, and haue nothing to eate: And if I ſende them awayeaſtyng to their own houſes, they ſhal faint by the waye: for diuerſe of them came from farre. And his diſciples answered hym: where ſhoulde a man haue bread here in the wildernes, to ſatysfye theſe? And he asked them, how many loaues haue ye? Thei ſaid, ſeuē. And he commaunded the people to ſit down on the ground. And he toke the ſeuē loaues: And when he had geuen thankes, he brake and gaue to his diſciples to ſet before them. And thei did ſet them before the people. And thei had a few ſmal fiſhes. And whē he had bleſſed, he commaunded them alſo to be ſet before them. And they did eate, and were ſuffyled. And they tooke vp of the broken meate that was lefte, ſeuē baſkettes full. And thei that did eate, were aboue foure thouſande. And he ſente them awaye.

The eight Sundate.

¶ The Collect.



God whoſe prouidence is neuer deceyued: we humbly beſeche thee, that thou wilt put awaye from vs all hurtfull thinges, and geue thoſe thynges which be profitable for vs: Throughe Ieſus Chriſte oure Lorde.

¶ The

The eyght Sundae.

¶ The Epistle.

29.
Brethren, we are debtors, not to the flesh Rom. viii
to lyue after the flesh. For yf ye lyue af-
ter y flesh, ye shal die. But yf ye through
the spirite doe mortify the dedes of the
body, ye shal lyue. For as many as are
led by the spirite of God, they are the
sonnes of God. For ye haue not receiued the spirite of
bondage to feare any more, but ye haue receiued the
spirite of adopcion, wherby ye crye: Abba father. The
same spiryte certifyeth oure spiryte, that we are the
sōnes of God. If we be sōnes, then are we also heires,
the heires I meane of god, and heires annexed with
Christ: if so bee that we suffre with hym, that we may
be also glorified together with hym.

¶ The Gospel.

Beware of false prophetes, which come Math. vii
to you in shepes clothing, but inward-
ly they are rauening wolues. Ye shall
know them by their frutes. Doe men
gather Grapes of thornes? Or Figges
of Thistles? Euen so euery good tree
bringeth furth good frutes. But a corrupte tree, brin-
geth furth euil frutes. A good tree cannot bring furth
bad frutes: neyther can a bad tree brynge forth good
frutes. Every tree that bryngeth not forth good fruit,
is hewen downe and cast into the fyer. wherefore, by
theyr frutes ye shal knowe them. Not euery one that
sayeth vnto me, Lorde, Lorde, shal enter into the king-
dom of heauen: but he that doeth the wyl of my father,
whiche is in heauen, he shal entre into the kingdom of
heauen.

*Locat y matth. vii
Hewen d.*

¶ The

The ix. Sundae.

¶ The Collect.



Raunt to vs lord we beseeche thee, the spirite to thynke and dooe alwayes suche thynges as bee ryghtfull: that we, whiche cannot bee without thee, may by thee be habile to liue accordinge to thy will. Through Iesu Christe our Lorde.

¶ The Epistle.

i. Cor. x



Brethren, I would not that ye should be ignorant, how that our fathers wer al vnder the cloude: & all passed throughe the sea, and were all baptised vnder Moyses in y cloude, and in the sea, and did all eate of one spirituall meate, and dyd all drinke of one spiritual drinke. And they dranke of the spirituall Rocke that folowed them, whiche Rocke was Christ. But in many of the had god no delyght. For they wer ouerthrowen in the wildernesse. These are ensaumples to vs, that we shoulde not luste after euill thynges, as they lusted. And that ye shoulde not be worshippers of ymages, as were some of them, accordynge as it is watten: The people sate downe to eate, and drynke, and rose vp to playe. Neyther lette vs bee defyled with fornication, as some of them wer defiled with fornication, and fell in one day thre and twenty thousande. Neyther let vs tempte Christe, as some of them tempted, and wer destroyed of serpyntes. Neyther murmure ye, as some of them murmured, & wer destroyed of the destroyer. Al these thynges hapned vnto them for ensaumples: But are wrytten to put

The ninth Sundaye.

put vs in remembraunce, whō the endes of the worlde are come vpon. wherfore, lette hym that thynketh he standeth, take hede lest he fal. There hath none other temptation taken you, but suche as folowed the nature of man. But God is faythfull, whiche shal not suffer you to be tempted aboue your strength: but shal in the middes of temptation make a way, that ye may be hable to beare it.

The Gospel.



Jesus sayed to his disciples: There was a certayne ryche man, whiche Luk. xvi had a Stewarde, and the same was accused vnto hym, that he had wasted his goodes. And he called him, & said vnto him: how is it that I heare this of thee? Geue accoumptes of thy Stewardship, for thou mayste bee no longer Stewarde. The Stewarde sayed within himselfe: what shal I doe? For my maister taketh away from me the Stewardship. I cannot dygge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardship, they maye receiue me into theyr houses. So when he had called all hys Maisters debtors together, he sayd vnto the first: how much oweste thou vnto my Maister? And he sayed: an hundred tunnes of oyle. And he sayd vnto hym: take thy Byll, and sit down quickly and wryte fiftie. Then sayed he to an other: how much owest thou? And he sayed: an hundred quarters of wheate. He sayd vnto hym: take thy Byll and wryte foure skore. And the Lorde commended the vniuste Stewarde, because he had done wisely. For the chidren of thys worlde are in their nation wiser the the childe of light. And I say vnto you: Make you frendes of the vnrighteous Mammo, that when

The tenth Sundae.

when ye shall haue nede, they maye receiue you into
euerlasting habitacions.

The tenth Sundae.

CThe Collect.



Et thy mercifull eares, O Lorde, bee open to
the prayers of thy humble seruauntes: and
that they may obtayne theyr petitions, make
them to aske suche thynges as shall please
thee: through Iesus Christ our Lorde.

CThe Epistle.

1 Cor. xii



Concerninge spirituall thynges
(brethren) I would not haue you
ignoraunt. Ye know that ye wer
Gentiles, and went your wayes
vnto dumme ymages, euen as ye
wer led. wherfore I declare vn-
to you, that no man, speaking by
the spirite of god, despyeth Iesus.
Also no manne can say that Iesus is the Lorde, but
by the holy goste. There are diuersities of gyftes, yet
but one spirite. And there are dyfferences of admini-
stracions, and yet but one Lorde. And there are di-
uerse maners of operations, and yet but one God,
which woorketh all in all. The gyfte of the spirite is
geuen to euerye man, to edifye withall. For to one is
geuen through the spirite, the vtteraunce of wisdom:
To an other is geuen the vtterance of knowledge, by
thesame spirite. To an other is geuen fayth by ysame
spirit. To another the gift of healing by ysame spirit.
To another power to do miracles. To another to pro-
pheticie. To another iudgemēt to discerne spirites. To
another

The tenth Sundae.

another dyuerse tongues. To another the interpreta-
cion of tongues: But these all worketh the selfe same
spyrite, deuydinge to euery man a seuerall gyfte, euen
as he wyll.

The Gospel.



And when he was come nere to Hierusalem, he beheld the citie, & wepte on
it, saying: Vt thou hadst knowen those
things, which belog vnto thi peace,
euen in this thy daye thou wouldest
take hede. But now are they hyd fro
thyne eyes. For the dayes shal come
vnto thee, that thy enemies shal cast a banke aboute
thee, and compasse thee round, & kepe thee in on euery
syde, and make thee euen wyth the grounde, & thy chil-
dren which are in thee. And they shal not leaue in thee
one stone vpon another, because thou knowest not the
tyne of thy bysytacion. And he went into the Tem-
ple, and began to cast out them that solde therein, and
them that bought, saying vnto the: It is wytten, my
house is the house of prayer, but ye haue made it a
denne of theues. And he taught dayly in the temple.

Luk. xix

The. xi. Sundae.

The Collect.



God which declarest thy almighty power, most
chiefly in shewing mercy and pitie: Geue vnto
vs abundantly thy grace, that we runninge
to thy promyses, maye be made partakers of
thy heauenly treasure: through Iesus Christ our Lord.

The

1. Cor. xv



Brethren, as pertayninge to the gospell whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye cōtinue, by the which ye are also saued: I doe you to wete after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in bayne. For firste of all I deliuered vnto you that which I receiued, how that Christ dyed for our sinnes, agreeing to the scriptures: and that he was buryed, and that he arose againe the thirde daie, accordyng to the scriptures: And that he was seen of Cephas, then of the. xii. After that he was seen of moe then fyue hundreth brethre at once, of which many remaine vnto this day, and many are fallen a slepe. After that appeared he to James, the to al the Apostles. And last of all he was seen of me, as of one that was borne out of due tyme. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the cōgregation of god. But by the grace of God, I am that I am. And his grace whiche is in me, was not in bayne. But I laboured more aboundantlye then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

The Gospell.

Lu. xviii.



Christe tolde this parable vnto certayne whiche trusted in themselves that they were perfecte, and despised other. Two men went by into the Temple to pray, the one a Pharise, and the other a Publicane. The Pharise stode and prayed thus with himselfe. God, I thanke thee that I am not as

92.
The. xii. Sundate.

as other men are, extorcioners, vniuste, adulterers, or as this Publicā. I fast twise in the weke: I geue tithe of al that I possesse. And the Publicā standing a farre of, would not lift vp his eyes to heauen, but smote hys brest, saying: God be merciful to me a sinner. I tel you, this man departed home to hys house iustified more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymselfe shalbe exalted.

The. xii. Sundate.

The Collect.



Lmighty and euerlasting god, which art alwayes more readye to heare then we to praye: And art wont to geue more then either we desire or deserue: Powre down vpon vs the aboundaunce of thy mercy, forgiving vs those thynges wherof our conscience is afraid, and geuing vnto vs, that that our prayer dare not presume to aske: through Iesus Chyrt our Lord.

The Epistle.



Alche trust haue we throughe Chyriste to ii. Cor. iii
Godwarde, not that we are sufficiente of our selues to thynke anye thyng, as of oure selues, but yf we be hable vnto any thig, the same cumeth of god, which hath made vs hable to minister the new testamēt, not of the letter but of the spirit. For the letter killeth, but the spirit geueth life. If the ministraciō of death through

The. xii. Sundae.

through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenance (which glory is done away:) why shall not the ministracion of the spirite be much more glorious: for if the ministracion of condemnation be glorious, much more doth the ministracion of ryghteousnes excede in glory.

The Gospel.

Mar. vii.



Jesus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galile through the middes of the Coastes of the. x. cities. And they brought vnto hym one that was deaffe, and had an impediment in his speche, and they prayed hym to put his hande vpon hym. And when he had taken hym asyde fro the people, he put hys fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen and sighed, and sayd vnto hym: Ephata, that is to say: be opened. And straightway his eares were opened, and the string of hys tongue was loosed, and he spake playne. And he commaunded them that they should tel no man. But the more he forbad the, so much the more a great deale they published, saying: he hath done all thinges well, he hath made both the deaffe to heare, and the dumme to speake.

The. xiii. Sundae

The Collect.



Almightie and merciful god, of whose onely gyfte it cummeth, that thy faythful people doe vnto thee true and laudable seruice: graunte we beseeche

beseche thee, that we may so runne to thy heauēly promyses, that we fayle not finally to attayne the same: Through Iesus Christ our Lorde.

¶ The Epistle.



¶ Abraham & his sede wer the promises made. Galat. iii. he sayth not in his seedes, as many: but in thy sede, as of one, which is Christe. This I say, that the law which began after ward, beyond .iiii. C. and .xxx. yeres, doth not disanul the testament that was confir-

med afore of God vnto Christe ward, to make the promyse of none effecte. For yf the inheritaunce come of the law, it cometh not now of promyse. But God gaue it to Abraham by promise. wherefore the serueth the law? The law was added because of transgressio (til the sede came, to whō the promesse was made) & it was ordayned by Angels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the law then agaynst the promise of God? God forbid. For yf there had been a law geue which could haue geuen lyfe: then no doubt righteounes should haue come by the lawe. But the scripture concludeth all thynges vnder synne, that the promyse by the fayth of Iesus Christ, should be geuen to them that beleue.

¶ The Gospel.



¶ Appye are the eyes whyche see the thynges that ye see. Luke. x. For I tel you that many prophetes and Kynges haue desired to see those thynges which ye see, and haue not seen them: and to heare those thynges which ye heare, and haue not heard the. And behold,
I. i. a certayn

a certayne lawier stode by and tempted hym, saying: Master, what shal I doe to inherite eternall lyfe: he sayde vnto hym: what is wyrtten in the lawe: howe readest thou: and he answered, and sayde: Loue the Lorde thy God wyth all thy hearte, and wyth all thy soule, and wyth al thy strength, and wyth al thy mind: and thy neyghboure as thy selfe. And he sayde vnto hym: Thou hast answered righte. Thys doe and thou shalt lyue. But he wyllinge to iustifie hymself, sayde vnto Iesus: And who is my neyghboure: Iesus answered, and sayde: A certayne man descended from Ierusalem to hierico, and fell amonge theues, whyche robbed hym of hys raymente, and wounded hym, and departed, leauinge hym halfe dead. And it chaunced that there came downe a certayne prieste that same waye, and when he sawe hym, he passed by. And lyke- wyse a Levite, when he wente nye to the place, came and loked on hym, and passed by. But a certayne Samaritane as he iourneyed, came vnto hym: and when he sawe hym, he had compassion on hym, and wente to, and bounde by hys woundes, and powred in oyle and wyne, and set him on hys owne beast, & broughte hym to a common inne, and made prouision for hym. And on the morowe, when he departed, he tooke oute two pence, and gaue them to the hoste, and sayd vnto hym: Take cure of hym, and whatsoeuer thou spendest more, when I come agayne, I wyll recompence thee. whyche nowe of these three thinkest thou was neyghboure vnto hym that fell amonge the theues: and he sayde vnto him: he that shewed mercy on him. Then sayde Iesus to hym: goe, and doe thou lyke- wyse.

The. xiiij. Sundae.

The Collect.



Almightie & everlastinge God, geue vnto vs the increase of faythe, hope, and charitie, and that we may obtayne that which thou doest promyse: make vs to loue that whiche thou doest commaunde, through Iesus Christe our Lorde.

The Epistle.



Say, walke in the spirite, & fulfil not the luste of the fleshe. For the fleshe lusteth contrary to the spirit, and the spirite cōtrary to the fleshe: these are contrary one to the other, so that ye cānot do whatsoeuer ye would. But & yf ye be led of the spyrte, then are ye not vnder the lawe. The dedes of the fleshe are manifest, which are these, adultery, fornication, vnclēnes, wantonnes, worshypping of ymages, witchecraft, hatred, variaunce, zeale, wrath, stryfe, sedicions, sectes, enuyinge, murder, dronkenness, gluttony, and suche lyke: of the whiche I tell you before, as I haue tolde you in tymes past, that they which cōmit suche thinges, shal not be inheritors of the kingdom of God. Contrarily, the frayte of the spirite is loue, ioye, peace, longe sufferinge, gentylness, goodnes, faythfulnes, mekenes, temperaunce. Agaynst suche there is no lawe. They truly that are Christes, haue crucified the fleshe with the affections and lustes.

Gala. vi.

The Gospell.

J. ii.

And

Lu. xvii.



And it chaunced as Iesus wēt to Ierusalem, that he passed throughe Samaria & Galile. And as he entered into a certayne towne, there met him. x. men that were lepers. whiche stode afarre of, and put forth the theyr voyces, and sayd: Iesus Master haue mercy vpon vs. when he sawe them, he sayde vnto thē: go shew your selues vnto the Priestes. And it came to passe, that as they wente they were censed: And one of thē, when he saw that he was censed, turned backe agayne, & with a loude voyce prayled God, & fel downe on his face at his fete, & gaue him thākes. And the same was a Samaritane. And Iesus answered, & sayd: Are there not. x. censed: but where are those nine? There are not found that returned agayne to geue God prayle, saue onely this straūger. And he said vnto him: Arise, goe thy waye, thy faythe hath made thee whole.

The. xv. Sundae.

The Collect.



Kepe we beseeche thee, O Lorde, thy Churche woth thy perpetuall mercye, and because the frayltie of man, without thee, cannot but fal: Kepe vs ever by thy helpe, and leade vs to all thinges profitable to our saluacion: through Iesus Christ our Lorde. Amen.

The Epistle.

Ye



See how large a letter I have writ- Galat. vi.
ten to you wyth myne owne hande.
As manye as desyre with outwarde
appearaunce to please carnallye, the
same constraune you to be circumcy-
sed, onely lest they should suffer perse-
cution for the crosse of Christe. For
they the selues which are circūcised kepe not the law,
but desyre to haue you circūcised, that thei might re-
ioyce in your fleshe. God forbid that I shoulde reioyce
but in the crosse of our Lord Iesu Christ, whereby the
world is crucified vnto me, & I vnto the world. For in
Christ Iesu nether circūcisiō awayleth any thing at al;
nor vncircūcisiō: but a new creature. And as many as
walke according vnto this rule, peace be on the, & mer-
cy, & vpon Israel that pertayneth to God. Fro hence-
forth, let no man put me to busynes: for I beare in my
body the markes of the lord Iesu. Brethre, the grace of
our Lord Iesu Christ, be with your spirite. Amen.

The Gospel.



Man can serue two Maisters: for ether
he shal hate the one and loue the other, or Mach. vi
elles leane to the one, & despyse the other:
ye cannot serue God & Mammon. There-
fore I saye vnto you: be not carefull for
your lyfe, what ye shall eate or drinke: nor
yet for your body, what raymente you shall put on. Is
not the lyfe more worth the meate: & the body more of
value then raymēt? Beholde the foules of the ayre, for
they sowe not, neither do they reape, nor carie into the
barnes: & your heauenly father fedeth them. Are ye not
much better then they? whiche of you (by takynge
carefull thought) can adde one cubite vnto his stature.

I.iii.


And

The. xvi. Sundaye.

And why care ye for rayment: Consydre the Lilles of the fielde, how they grow. They labour not: nether do they spinne. And yet I saye vnto you, that euen Salomō in al his royaltie, was not clothed like one of these. wherfore, yf god so clothe the grasse of the field (which though it stand to day, is to morowe cast into the for-
nace:) Shall he not muche more doe the same for you, O ye of lytle fayth: Therefore take no thought, sayinge: what shall we eate, or what shall we drinke, or wherewith shall we be clothed: after al these thinges doe the Gētiles seke. For your heavenly father knoweth that ye haue nede of all these thinges. But rather seeke ye fyrst the kyngdom of God, & the righteousnes therof, & al these thinges shall be ministred vnto you. Care not then for the morow: for to morowe day shall care for it selfe: sufficient vnto the daye is the trauayle therof.

The. xvi. Sundae.

The Collect.

 Orde we beseeche thee, let thy continuall pitie cleanse and defend thy congregation: & because it cannot continue in safetie withoute thy succoure, preserue it euermore by thy helpe and goodnes: through Iesus Christe our Lorde.

The Epistle.

Ephes. iiii.



Delyre that you faynte not because of my tribulations that I suffre for youre sakes: whyche is youre prayse. For thys cause I bowe my knees vnto the Father of oure Lorde Iesus Christe, whyche is Father of all that is called father in heauen and in yearth, that he woulde

would graunt you, according to the ryches of his glorie, that ye may be strengthened with might by his spirit in the inner man: that Christ maye dwel in youre heartes by fayth, that ye beyng rooted & grounded in loue, might be hable to comprehend with all saintes, what is the bredth, lengthe, depth and heigthe, and to knowe the excellent loue of the knowledge of Christe; that ye myght be fulfilled with all fulnes, which cometh of God: Unto him that is hable to do exceedinge abundantlye aboue all that we aske or thinke, according to the power that worketh in vs, be prayse in the congregacion by Christ Iesus, throughout al generations from tyme to tyme. Amen.

The Gospell.



And it fortuneth that Iesus wēt ^{Luke, vii} into a Citie called Naim, & many of hys disciples wente with him, and much people. When he came nye to the gate of the citie: beholde, there was a dead man caried out, which was the onely sonne of his mother, and she was a wedow, & much people of the citie was with her. And whē the Lord saw her, he had compassiō on her, and said vnto her: wepe not. And he came nye and touched the coffen, & they that bare hym stode styll. And he sayde: yonge man, I saye vnto thee, aryse. And he that was dead, sate vp, & began to speake. And he deliuered hym to hys mother. And there came a feare on them all. And they gaue the glorie vnto God, sayinge: A greate prophete is rysen vp among vs, and God hath visited his people. And thys rumour of hym went forth througoute all Iewrye, and througoute all the regions whiche lye round aboute.

The .xvii. Sundaie.

¶ The Collect.

Lorde, we praye thee that thy grace maye al-
wayes preuent and folowe vs, and make vs
continually to be geuen to all good woꝝkes:
through Iesu Christ our Lord.

¶ The Epistle.

Ephc. iiii.



(which am a prysoner of the lordes)
exhorde you, that ye walke worthy of
the vocation wherewith ye are cal-
led, with al lowelynes and mekenes,
with humblenes of mynde, forbea-
ringe one another through loue: and
be diligente to kepe the vnitie of the
spirite, through the bonde of peace, being one body and
one spirite, euen as ye are called in one hope of youre
callinge. Lette there be but one Lord, one fayth, one
baptisme, one God and father of all, whiche is aboue
all, and through all, and in you all.

¶ The Gospell.

Lu. xiiii.



I chaūced that Iesus went into the house
of one of the chiefe Phariseis, to eate bread,
on the Sabbothe daye: and they watched
hym. And beholde, there was a certayne
man before hym whiche had the dropsye. And Iesus
answered, and spake vnto the lawiers and Phari-
seis, sayinge. Is it lawefull to heale on the Sabbothe
daye: And they helde theyꝝ peace. And he tooke hym
and healed hym, and let hym goe: and answered them,
sayinge: which of you shal haue an asse or an Oxe fallē
into

into a pyt, and wyll not strayght waye pull hym oute on the Sabboth daye: And they coulde not aunswere hym agayne to these thinges. he put forth also a similitude to the geastes, when he marked how they preached to be in the hyest roumes, and sayd vnto the: whē thou arte bidden to a weddinge of any man, sytte not downe in the hyghest roume, lest a more honourable man then thou be bidden of him, and he (that bad him and thee) come and say to thee: geue this man roume: and thou begin with shame to take the lowest roume. But rather when thou arte bydden, goe and syt in the lowest roume, that when he that bad thee cometh, he maye saye vnto thee: frend, syt vp hyer. Then shalt thou haue worship in the presence of them that syt at meate wyth thee. For whosoever exalteth hymselfe, shalbe brought lowe, and he that humbleth hymselfe, shalbe exalted.

The. xviij. Sundaie.

¶ The Collect.



orde we beseeche thee, graunte thy people grace to auoyde the infeccions of the deuyll, and wyth pure hearte and mynde, to folowe thee, the onely God: throughe Iesus Chyste oure Lorde.

¶ The Epistle.



Thanke my God alwayes on your behalfe, ^{i. Cor. i.} for the grace of God, whiche is geue you by Iesus Chyst, that in al thinges ye are made riche by him, in al vtteraunce, & in al knowledge, by the whyche thynges the testimonie of Iesus Chyst,

The. xxiij. Sundae.

Christ, was confirmed in you: so that ye are behynd in no gyfte, wayting for the appearing of our Lorde Jesus Christe, which shall also strength you to the ende, that you may be blameles, in the daye of the comming of our Lord Jesus Christe.

¶ The Gospel.

mar. xxiij



When the Phariseis had heard, that Jesus dyd put the Saduceis to sylence, they came together, and one of them (whiche was a doctoz of lawe) asked hym a question, tempting him, & sayinge: Maister, whiche is the greatest cōmaundemente in the lawe? Jesus sayd vnto him: Thou shalt loue the lord thy god with al thy heart, & wyth al thy soule, & with al thy mynde. Thys is the first & greatest cōmaundemente. And the second is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two cōmaundementes hange all the lawe & the Prophetes. whyle the Phariseis were gathered together, Jesus asked them, sayinge: what thinke ye of Christ: whose sonne is he? They sayd vnto him: the sōne of David. He sayd vnto thē: how then doth David in spirite cal him Lord, sayinge: The lord sayd vnto my Lord, syt thou on my ryght hand tyll I make thine enemies thy fote stoole. Yf David then call hym Lord, how is he then his sonne? And no mā was hable to answer him any thing, nether durst any man (from that daye forth) aske him any moe questions.

The. xix. Sundae.

¶ The Collect.



GOD, for asmuche as wythoute thee, we are not hable to please thee: Graunt that the workinge

The. xix. Sundaye.

of thy mercye, maye in all thinges directe and rule our
heartes: Through Iesus Christ our Lorde.

The Epistle.



hys I say and testifye through
the Lorde, that ye hencefoorth Ephc. iiii
walke not as other Gentyles
walke, in vanitie of their mind,
whyle they are blynded in their
vnderstanding, beinge farre frō
a godlye lyfe, by the meanes of
the ignoraunce that is in them,
and because of the blyndnes of

theyr heartes, which beinge past repentaunce, haue ge-
uen themselves ouer vnto wātonnesse, to worke al ma-
ner of vncleannes, euē with gredynes. But ye haue not
so learned Christe. Yf so be that ye haue hearde of him;
and haue been taught in hym, as the trueth is in Iesu
(as concerning the conuersation in times past) to laye
from you the olde man, which is corrupt, according to
the deceyuable lustes. To be renued also in the spirite
of youre mynde, and to put on that newe man, whiche
after God is shapen in righteousnes and true holines.
wherfore, put awaye lying, & speake euery man truth
vnto hys neyghbour, for asinuche as we are membres
one of another. Be angrye and synne not: Let not the
Sunne go downe vpon your wrath, nether geue place
to the backbiter. Let him that stole, steale nomore, but
lette hym rather labour woth hys handes the thinge
whiche is good, that he maye geue vnto him that nee-
deth. Let no filthy cōmunicacion procede out of youre
mouth. But that whiche is good to edifye withall, as
oft as nede is, that it may minister grace vnto the hea-
rers. And greue not the holy spyryte of God, by whom
ye are

The. xix. Sundaye.

ye are sealed vnto the day of redempciō. Let al bitter-
nes and fearcenes, & wrathe, & roaringe, & cursed spea-
king, be put away frō you, with all maliciousnesse. Be
ye courteous one to another, merciful, forgeuig one an-
other, euē as God for Christes sake hath forgeuen you.

The Gospell.

Math. ix



Iesus entred into a thyp & passed o-
uer, & came into his owne cite: And
behold, they broughte to hym a man
sycke of the palseye, lyinge in a bed.
And when Iesus sawe the fayth of
them, he sayd to the sycke of the pal-
seye: Sonne bee of good chere, thy
synnes be forgeuen thee. And beholde, certayne of the
Scribes sayde within them selues: thys man blasphe-
meth. And when Iesus sawe theyr thoughtes, he sayd:
wherefore thinke ye euyl in your heartes: whether is
it easyer to say, thy synnes be forgeuen thee, or to saye,
arise and walke: But that ye maye knowe that the
sonne of man hath power to forgeue synnes in earth:
Then sayth he to the sycke of the palsey: Arise, take
vp thy bed, & goe vnto thyne house. And he arose & de-
parted to hys house: But the people that sawe it, mer-
ueyled & glorified God, whiche had geuen such power
vnto men.

The. xx. Sundate.

The Collect.



Almighty & merciful god, of thy boūtiful good-
nes kepe vs frō all thinges that may hurt vs:
that we beyng ready both in body and soule,
may

The t^{re}ventie Sundaye.

maye wyth free heartes accomplyshe those thynges,
that thou wouldest haue done: Through Iesus Chyst
oure Lorde.

The Epistle.



Take hede therfore how ye walke ^{Eph. v.}
circumspectlye: not as vnwyle,
but as wise men, redeminge the
time, because the dayes are euil.
wherfore, be ye not vnwyle, but
vnderstand what the wyl of the
Lord is, & be not dronken with
wyne, wherein is excelle. But be
fylled with the spirite, speaking
vnto your selues in Psalmes & Hynnes, and spiritual
songes, singing & making melody to the Lord in your
heartes, geuing thanks alwayes for al thinges vnto
god the father, in the name of our lord Iesus Chyst: sub-
mitting your selues one to another, in the feare of god.

*In Regalibus Nuptijs
S. Gregorius.*

The Gospel.

1. Vnde dicitur. 2. Vnde dicitur. 3. Vnde dicitur.



Iesus said to his disciples: The king- ^{Mat. xxii}
dom of heauen is lyke vnto a manne
that was a king, which made a Ma-
riage for his sone, and sent forth hys
seruauntes to call the that were bid-
den to the wedding, and they would
not come. Agayne he sente foorth o-
ther seruauntes, saying: Tell them whych are bydden:
behold, I haue prepared my diner, mine Ore & my fat-
linges are kylled, and al thinges are ready: come vnto
the Mariage. But they made light of it, & wente theyr
wayes:

1. Vnde dicitur. 2. Vnde dicitur. 3. Vnde dicitur.

The trentie Sundaye.

wayes: One to hys farne place, another to hys Marchaundyle: and the remnaunt tooke his seruauntes, & intreated them shamefully, and slewe them. But whē the Kyng heard therof, he was wrothe, and sent forth his men of warre, and destroyed those murtherers, & bzrent by theyr cytie. Then sayd he to hys seruauntes: the Mariage in dede is prepared, but they which were bydden, were not worthy: Go ye therfore oute into the hye wayes: and as many as ye fynde, byd them to the Maryage. And the seruauntes went forth into the hie wayes, and gathered together all, as manye as they could fynd, both good and bad, and the wedding was furnished with geastes. Then the kyng came in to see the geastes: and whē he spyed there a man, which had not on a wedding garment, he sayd vnto hym: frende, how camnest thou in hyther, not hauing a weddinge Garment: And he was euen speacheles. Then sayde the Kyng to the ministers: take and bynde hym hand and foote, and cast him into vtter darkenes, there shal be weping and gnashing of teeth. For many be called, but fewe are chosen.

The xxi. Sundate.

The Collect.



Raunt we beseeche thee, mercyfull Lord, to thy faythfull people, pardon and peace, that they may be clesed from all theyr synnes, and serue thee wyth a quyet mynde: Throughe Iesus Chyste oure Lorde.

The Epistle.

My



My brethren, be strong through the lorde, Ephc. vi.
and through the power of his myghte.
Putte on all the armour of God, that
ye may stande agaynst al the assaultes
of the deuyl: for we wrestle not agaynst
bloud & fleshe, but agaynst rule, against
power, agaynst worldly rulers, euen gouerners of the
darkenes of thys worlde, agaynst spiritual craftinesse,
in heauenlye thinges. wherefore, take vnto you the
whole armour of God, that ye maye be able to resiste
in the euill daye, and stande perfecte in all thynges.
Stand therfore, and your loines gyrd with the truth,
hauing on the brest plate of righteousnes, and hauing
shoes on youre feete that ye maye be prepared for the
gospell of peace. Aboue all, take to you the shyld of
fayth, wherewith ye may quenche al the fiery dartes of
the wicked. And take the helmet of saluation, and the
sweord of the spirite, which is the worde of God. And
pray alwayes with all maner of prayer & supplication
in the spirite, and wathe therunto wyth al instaunce
and supplicatiō, for al saintes & for me: that vtterauce
maye be geuen vnto me, that I maye open my mouth
frely, to vtter the secretes of my Gospel (wherof I am
a messenger in bondes) that therein I maye speake
freely, as I oughte to speake.

¶ The Gospel.



There was a certayne Ruler, whose sonne Iohn. iiii.
was sycke at Capernaum. Asone as the
same heard, that Iesus was come oute of
Ierowe into Galilee, he went vnto him, &
besought him that he would come downe
and heale his sonne. For he was euen at the poynt of
death. The sayd Iesus vnto him: excepte ye see signes
and

The. xxii. Sundaye.

and wonders, ye wyll not beleue. The Ruler sayd vnto him : Syr, come downe or euer that my sonne dye. Iesus sayeth vnto him: goe thy way, thy sonne lyueth. The man beleued the worde that Iesus had spokē vnto him. And he went his waye. And as he was going downe, the seruauntes mette him, & tolde him, saying: thy sonne lyueth. The enquired he of them the houre, when he began to amende. And they sayd vnto hym: yester day at the seuenth houre, the feuer lefte him. So the father knewe that it was the same houre, in the which Iesus said vnto him: Thy sonne lyueth: and he beleued, & al his household. This is agayne the second myracle that Iesus dyd, when he was come oute of Jewry into Galilee.

The. xxii. Sundae.

The Collect.



Orde, we beseeche thee to kepe thy household the church, in cōtinual godlines: that through thy protection, it maye be free from all aduersities, & deuoutely geuen to serue thee in good workes, to the glorie of thy name: Throughe Iesus Christe our Lorde.

The Epistle.

Philip. i.



Take my God with al remēbraunce of you alwayes in al my prayers for you, & praye with gladnes: Because ye are come into the felowship of the Gospell, from the fyrste daye vntyll now. And am surelye certyfied of thys, that he whiche hath begon a good worke in you, shall perfourme it vntyll the daye

The .xxii. Sundaie.

day of Iesus Christ: as it becometh me, that I should
so iudge of you all, because I haue you in my hert: for-
asmuch as ye are all companions of grace with me,
euen in my bondes, and in the defending and establi-
shing of the gospel: for God is my record how great-
ly I long after you al, fro the verve heart roote in Je-
sus Christ. And this I praye, that your loue may en-
crease yet more and more in knowledge, and in all vn-
derstanding, that ye may accept the thynges that are
most extellent, that ye may be pure, and such as offend
no man, vntil the day of Christ, being filled with the
fruit of righteousnes, which cometh by Iesus Christ,
vnto the glory and prayse of God.

The Gospel.



Mater sayd vnto Iesus: Lorde, howe ^{Mathew}
oft shall I forgeue my brother, if he ^{xviii.}
sinne agaynst me, till seuen times:
Iesus sayeth vnto hym: I saye not
vnto thee vntyll seuen tymes: but
seuentye tymes seuen times. Ther-
fore is the kyngdome of heauen
lykened vnto a certayne manne
that was a Kinge, whiche woulde
take accomptes of his seruauntes. And when he had
begon to reckon, one was brought vnto him, whiche
ought hym tenne thousand talentes: but forasmuche
as he was not able to pay, his lord commaunded him
to be solde, and his wife and children, and all that he
had, and payment to be made. The seruant fel down,
and besought him, saying: Syr, haue patience with me,
and I will pay thee all. Then had the lorde pietie on
that seruaunte, and loosed hym, and forgaue him the
debt. So the same seruant went out, and found one of
his felowes which ought him an hundred pence, and
K.i. he layed

1. Iesus presertit qd. tractat
2. Magister et Episcopus qd. p. m.
3. Inequality ut scilicet erga d. et erga v. erga

The. xxiii. Sundaye.

he layed handes on hym, and toke hym by the throte, saying: paye that thou owest. And his felow fel down and besought him saying: haue patience with me, and I wil pay thee al. And he woulde not, but wente and cast him into prielson, til he shoulde paye the debt. So, when his felowes saw what was done, they wer very soyy, and came and tolde vnto their lord all that had happened. Then his lord called hym and sayed vnto hym. O thou vngacious seruaunt, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also haue had compassyon on thy felowe, euen as I had pitie on thee: And his lord was wroth, and deliuered him to the Jailers, till he shoulde paye all that was due vnto him: So likewise shal my heavenly father do also vnto you: if ye from your heartes forgeue not (euery one hys brother) their trespases.

The. xxiij. Sundae.

The Collect.



God our refuge and strength, which art the author of al godlynes, bee ready to heare the deuoute praiers of the Church: and graunt that those thynges whych we aske faithfully, we maye obtayne effectually: throughe Iesu Chyrste our Lorde.

The Epistle.

Phil. iiii.



Brethren, be folowers together of me, and looke on them whiche walke euen so as ye haue vs for an ensample. For many walke (of whom I haue told you often, and now tell you weping) that they are the enemies of the crosse of Chyrst, whose end is damnacion, whose bely

The .xxiii. Sundaye.

bely is they? God, and gloꝛye to they? Shame, whiche are worldly minded. But our conuersacion is in heauen, from whence we looke foꝛ the sauoure: euen the Lorde Iesus Christ, which shall chaunge our vile bodye, that he may make it like vnto his glorious bodye: according to the working, whereby he is hable also to subdue all thinges vnto himselfe.

The Gospel.



Then the Phariseis went out and toke counsayl, how they myght tangle hym in his wordes. And they sent out vnto him theyr disciples wyth Herodes seruauntes, sayinge: Mayster we knowe that thou art true, & teachest the waye of God truly, nether carest thou foꝛ a-
Mat. xxiij

ny man, foꝛ thou regardeste not the outwarde appearaunce of men. Tell vs therfore, howe thinkest thou: Is it lawfull that tribute be geuen vnto Cesar, oꝛ not? But Iesus perceyuinge theyr wickednes, sayde: why tempte ye me ye ypocrites? Shewe me the tribute money. And they toke him a peny. And he sayd vnto the: whose is this Image and superscription? they sayde vnto him, Cesars: The sayd he vnto them: geue therefore vnto Cesar, the thinges which are Cesars: & vnto God, those thinges whiche are Gods. When they heard these wordes, they maruayled, and left him, and went theyr waye.

The .xxiiij. Sundaie.

The Collect.

Lord we beseeche thee assoyle thy people fro their offences: that through thy bountifull goodnes, we maye be deliuered from the bandes of all
R. ii. these

The. xxiiii. Sundaye.

those sinnes, which by our frailtie we haue comitted:
Graunte thys. &c.

¶ The Epistle.

Colos. i.,



We geue thanks to God, the father of our lord Iesus Christe, alwaies for you in oure prayers: for we haue hearde of youre fayth in Christe Iesu, and of the loue whiche ye beare to al saintes, for & hopes sake which is laied by in store for you in heauen: of whiche hope ye heard before by the true worde of the gospel, which is come vnto you euen as it is, fruitfull, and groweth as it is also among you, from the day in the which ye heard of it, and had experience in the grace of god, through the truth, as ye learned of Epaphra our deare felowe seruaunt, which is for you a faithful minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For thys cause we also, euer sence the day we heard of it, haue not ceased to praye for you, and to desyre that ye might be fulfilled with the knowledge of his wil, in al wysedom & spiritual vnderstanding, that ye mighte walke worthy of the lorde, that in al thynges ye maye please, being fruiteful in al good workes, & increasing in the knoweledge of god, strengthened with al mighte, throughe hys glorious power, vnto all pacyence and long sufferynge, with ioyfulnesse, geuing thanks vnto the father, which hath made vs mete to be partakers of the inheritaunce of saintes in lyght.

¶ The Gospel.

whyle

The. xxiiii. Sundae.



Wyle Iesus spate vnto the people: & hold, there came a certayne ruler, and worshypped hym, saying: my daughter is euen now deceased, but come & lay thy hande vpon her, and she shal lyue. And Iesus arose and folowed him, and so did his disciples. And behold, a woman which was diseased with an issue of bloude twelue yeres, came behynde hym and touched the hemme of his vesture. For she said within her self. If I may touche but euen his vesture only, I shall bee safe. But Iesus turned hym about, and when he sawe her, he said: doughter be of good cōfort, thy faith hath made thee safe. And the woman was made whole euen the same tyme. And whē Iesus came into the rulers house, and sawe the minstrelles and people making a noyse, he sayd vnto them: get you hence, for the mayde is not dead but slepeth. And they laughed hym to scorne: But when the people wer put furth, he went in, and toke her by the hande, and sayd: damosel arise. And the damosel arose. And this noyse was abrode in al that lande.

The. xxv. Sundae.

The Collect.

Siere by we beseeche thee, O lord, the willes of thy faithful people: that they plenteously bringing furth the fruite of good workes, maye of thee be plenteously rewarded: throughe Iesus Chryste our Lorde.

The Epistle.

R. iiii.

Behold

Ier. xxiii



Beholde the tyme cometh, sayeth the lord, that I will rayse vp the righteous branche of David, which king shal beare rule, and he shal prosper with wisdom, and shal set vp equitie and rightousnes agayn in earth. In his tyme shal Iuda be saued, and Israel shal dwell without feare: And this is the name that they shal call him, euen the lord ouer ryghteousnes: and therfore beholde, the tyme cometh, sayeth the Lord, that it shal be no more sayd: the Lord liueth, which brought the children of Israel out of the lande of Egypt: But the Lord liueth whiche brought furth & lead the sede of the house of Israel out of the northe lande, and from all countreyes where I haue scattered them: and they shal dwell in theyr owne lande agayne.

The Gospel.

Iohn. vi.



When Iesus lift vp his eyes, & saw a great company come vnto hym, he sayth vnto Philip: whence shal we bye bread that these may eate: This he sayde to proue hym: for he hymselfe knewe what he would doe. Philip aunswered him: two hundreth peniworth of bread are not sufficient for the that euery man may take a litle. One of hys disciples (Andrew, Simon Peters brother) sayde vnto hym: There is a ladde here, which hath fife barley loaves, and two fishes: but what are they among so manye: And Iesus said: make y people sit down: There was much grasse in the place. So y men late downe, in number about fife thousand. And Iesus toke the bread, & when

The. xxv. Sundaye.

when he had geuen thanks, he gaue to the disciples, and the disciples to the that wer set downe. And likewise of the fyshes as much as they would. when they had eaten inough, he sayth vnto his disciples: Gather vp the broken meate which remaineth, that nothyng be lost. And they gathered it together, & fylled twelue baskettes with the broken meate of the fyue barley loaves, which broken meate remained vnto them that had eaten. Then those men (when they had seen the miracle that Iesus did) sayed: thys is of a trueth the same prophete that shoulde come into the worlde.

If there be any moe Sundaies befoze Aduent Sundaye, to supply the same shalbe taken the seruice of some of those Sundaies that were omitted betwene the Epiphany and Septuagesima.

Saint Andrewes daye.

The Collect.



Almightie god which didst geue such grace vnto thy holy Apostle Saincte Andrewe, that he redily obeyed the calling of thy sone Iesus Christ, and folowed hym without delaye: Graunte vnto vs all, that we being called by thy holy worde, maye furthwith geue ouer our selues, obediently to folow thy holy commaundementes: through the same Iesus Chyrste our Lorde

The Epistle.

R. iiii. Vt

Rom. x.



Yf thou knowledg with thy mouth, that Iesus is the lord, & beleue in thy heart, that god raised hym vp from death, thou shalt bee safe. For to beleue with the heart iustifieth: and to knowledg with the mouth maketh a man safe. For the scripture saith: whosoever beleueth on hym, shall not be confounded: There is no difference betwene the Iewe & the Gentile. For one is lord of al, which is rich vnto al that cal vpon him. For whosoever doeth cal on the name of the lord shall be safe. How then shall they cal on hym, on whom they haue not beleued: how shall they beleue on hym, on whom they haue not heard: how shall they heare without a preacher: And how shall they preach, without they be sent: As it is written: how beautifull are the feete of them which bring tydings of peace, & bring tidings of good thinges: But they haue not al obei'd to the gospell, for Esay saith: Lorde, who hath beleued our sayings: so the faith cumeth by hearing, and hearyng cummeth by the worde of God. But I aske: haue they not heard: no doubt their sounde went out into al landes, and they? wordes into the endes of the world. But I demaund whether Israel did know or not: First Moyses saith: I wil prouoke you to enuy, by them that are no people, by a folishe nacion I wyll angre you. Esay after that is bold, and sayeth: I am founde of the that soughte me not: I am manifest vnto them that asked not after me. But againste Israel he sayeth: All daye long haue I stretched furth my handes vnto a people, that beleueth not, but speaketh agaynste me.

The Gospel.

As

Saint Thomas the Apostle.



S Jesus walked by the sea of Galilee Mat. iiii.
he saw two brethren: Simon, which
was called Peter, and Andrew his
brother, casting a net into the sea;
(for they were fishers) and he sayeth
unto them: follow me, and I will
make you to become fishers of men.

And they straightway left their nettes, and followed
him. And when he was gone furth from thence, he
saw other two brethren, James the sonne of Zebede,
and John his brother, in the ship with Zebede their
father, mending their nettes, and he called them. And
they immediately left the ship and their father, and fol-
lowed him.

**Saint Thomas the
Apostle.**

The Collect.



A mighty everliving God, whiche for the
more confirmation of the fayth, didst suffer
thy holy Apostle Thomas, to be doubtfull
in thy sonnes resurreccio: graunt vs so per-
fectly, & without al doubte to beleue in thy
sonne Jesus Christ, that our fayth in thy syght neuer
be reprobued: heare vs, O lord, through the same Jesus
Christ: to who with the & the holy gost be al honor. &c.

The Epistle.



We are ye not straungers nor foreigners: Ephes. ii.
but cytezens with the sayntes, and of the
housholde of God, and are builde vpon the
foundation of the Apostles and prophetes,
Jesus Christ hymselfe beeing the head corner stone:

Saint Thomas the Apostle.

in whom what building soeuer is coupled together, it groweth vnto an holy temple of the lord, in whom ye also are builde together, to bee an habytacyon of God through the holy gost.

CThe Gospell.

John, xx



Thomas one of the twelue, whiche is called Didimus, was not with them whē Iesus came. The other disciples therfore sayd vnto hym: we haue seen the lord. But he said vnto them: except I see in his handes the prynte of the nailes, and put my fynger into the prynte of the nailes, and thrust my hande into hys side, I wil not beleue. And after eyght dayes, agayne hys disciples were within, and Thomas with them. The came Iesus when the doores were shut, and stode in the middes, & sayd: peace be vnto you. And after that, he sayd to Thomas: byng thy fynger hyther: and see my handes, and reache hyther thy hande, and thruste it into my syde, & be not faithlesse, but beleuinge. Thomas answered and said vnto hym: my Lorde and my god. Iesus said vnto hym: Thomas, because thou hast seen me, thou haste beleued: blessed are they that haue not seen, & yet haue beleued. And many other signes truely did Iesus in the presence of his discyples, which are not wrytten in this booke. These are wrytten that ye myghte beleue that Iesus Chryste is the sonne of god, and that (in beleuing) ye myght haue life through hys name.

CThe

The conuersion of Saint

Paule.

¶ The Collect.

God which hast taught al the world, throughe the preachinge of thy blessed Apostle Saynte Paul: graunt we beseeche thee, that we whiche haue his wōderfull conuersion in remembraunce, may folowe and fulfyll thy holy doctryne that he taughte: through Iesus Christ our Lorde.

¶ The Epistle.



And Saul yet breathing oute Acce. ix threatenings and slaughter, against the disciples of the lord, wēt vnto the hie Priest, & desyred of him letters to carie to Damasco, to the Synagoges: that yf he founde any of thys way (wer they men or womē) he might bring thē bounde to Ierusalē. And when he iourneyed, it fortunēd that as he was come nyghe to Damasco, sodenly there shyned round about hym a lyght from heauen, and he fell to the earth, & hearde a voyce saying to him: Saul, Saul, why persecutest thou me: And he sayde: what arte thou Lorde: And the Lorde sayde: I am Iesus whom thou persecutest. It is hard for thee to kicke agaynst the pricke. And he bothe trēbling & astonied, saide: Lorde, what wilt thou haue me to doe: And the lord sayd vnto him: aryse and goe into the citie, and it shalbe tolde thee what thou must dooe. The menne whiche iourneyed with hym, stode amased,

The conuerſion of Saint Paule.

amaled, hearing a voice, but ſeeing no mā. And Saul roſe from the earth, and when he opened his eyes, he ſaw no man: But they led hym by the hand, & brought hym into Damalco. And he was three daies without ſight, and neyther did eate nor drynke: And there was a certayne diſciple at Damalco, named Ananias, and to him ſaid the lord in a viſion: Ananias: and he ſaid: behold, I am here lord. And the lorde ſaid vnto hym: aryle and goe into the ſtrete (which is called ſtreighte) and ſeke in the houſe of Judas, after one called Saul of Tharſus. For behold, he praieſh, and hath ſeen in a viſion a man named Ananias, cummyng in to hym, and putting his handes on him, that he might receiue his ſight. The Ananias answered: lord, I haue heard by many of thys man, how much euil he hath done to thy ſaintes at Jeruſalem: and here he hath authoritie of the hie prieſtes, to bind al that cal on thy name. The Lorde ſayed vnto hym: goe thy waye, for he is a choſen veſſel vnto me, to beare my name before the Gentiles, and kinges, and the children of Iſrael. For I wil ſhew hym, how great thynges he muſt ſuffre for my names ſake. And Ananias wente hys waye, and entred into the houſe, and put hys handes on hym, and ſayed: brother Saul, the Lorde that appeared vnto thee, in the way as thou cameſt, hath ſente me, that thou mighteſt receiue thy ſight, and be filled with the holy goſt. And immediately there fell from hys iyes as it had been ſcales, and he receiued ſight, and aroſe, and was baptiſed, and receiued meate, and was counforted. Then was Saul a certayne dayes with the diſciples which were at Damalco. And ſtreighte waye he preached Chriſt in the Sinagogues, how that he was the ſonne of god: But al that heard hym wer amaled, and ſaid: is not this he that ſpoiled them whiche called on this name in Jeruſalem, and came hither for that intente, that he might bring them bound vnto the hie prieſtes?

But

The Purificacion of Mary.

But Saul encreased the more in strengthe, and confounded the Jewes whiche dwelte at Damasco, affirming that this was very Christ.

CThe Gospel.



Xeter answered and said vnto Jesus: be- Mat. xix.
holde, we haue forsaken al, and folowed
thee: what shal we haue therfore? Jesus
sayd vnto them: Verely I saye vnto you,
that when the sonne of man shal sitte in
the seate of his Maiestie, ye that haue fo-
lowed me in the regeneraciō, shal sit also vpon twelue
seates, and iudge the twelue tribes of Israel. And eue-
ry one that forsaketh house, or brethren, or sisters, or fa-
ther, or mother, or wyfe, or chyldren, or landes, for my
names sake, shal receiue an hundred folde, and shal in-
herite everlasting lyfe. But many that are first shalbe
last: and the last shalbe firste.

The purificacion of Saint
Mary the virgin.

CThe Collect.



A mightie and everlasting god, we humbly
beseeche thy Maiestie; that as thy onely be-
gotten sonne was this day presented in the
Temple, in substaunce of our flesh: so graūt
that we may be presented vnto thee wyth
pure and cleare mindes: By Iesus Chryste our Lord.

CThe Epistle.

The same that is appointed for the Sundaye.

CThe

The Purification of Mary.

The Gospell.

Luke. ii.



When the time of theyr Purificaciō (after the law of Moles) was come, they broughte hym to Hierusalem, to present hym to the Lorde (as it is written in the law of the Lord: every man childe that fyrst openeth the matrix, shalbe called holy to the Lorde:) and to offer (as it is sayd in the lawe of the lord) a payre of turtle Dooues, or two young Pigeons. And beholde, there was a manne in Hierusalem, whose name was Simeon. And thesame man was iust and godly, and looked for the consolacion of Israel, and the holy goste was in him. And an aunswere had he receiued of the holy gost, that he shoulde not see death, except he fyrst sawe the Lord Christ. And he came by inspiracion into the temple.

Saint Mathies daie.

The Collect.



Almightie God, whiche in the place of the traytor Judas, didst chole thy faithful seruant Mathie, to be of the number of thy twelue Apostles: Graunt that thy church being alway preserved fro false Apostles: may be ordred and guided by faythful & true pastors: Through Iesus Christ our Lorde.

The Epistle.

Actes. i.



In those dayes Peter stode by in the midys of the disciples, and sayde: (the number of names that wer together, were aboute an hundred and. xx.) Ye men and brethren, thys

this scripture must nedes haue bee fulfilled, which the holy gost, through y^e mouth of Dauid spake before of Judas, whiche was guide to them that tooke Iesus. For he was numbred with vs, and had obteyned fellowship in this ministracion. And the same hath now possessed a plat of ground, with the reward of iniquitie: & when he was hanged, burst a sunder in the middes, and al his bowels gushed out. And it was knowen vnto al the inhabiteurs of Hierusalem: insomuche that the same fielde is called, in they^r mother tōgue, Acheldama, that is to say: the bloudy fielde. For it is written in the booke of Psalmes: his habitation be boide, and no man be dwelling therein, and his busshoplike let another take. wherfore, of these men which haue companied with vs (al the tyme that the lord Iesus had al his conuersaciō among vs, beginning at the baptisme of John vnto that same day, that he was taken vp frō vs) must one be ordeined, to bee a witnesse with vs, of hys resurreccion. And they appoynted two, Joseph which is called Barsabas (whose surname was Justus) and Mathias. And when they prayed, they sayd: Thou lord which knowest the heartes of al mē, shew whether of these two thou hast chosen, that he maye take the roune of this ministracion and Apostleship, from which Judas by transgression fel, that he might goe to his own place. And thei gaue furth their lottes, and the lotte fell on Mathias, and he was coumpted with the eleuen Apostles.

¶ The Gospel.



At that time Iesus answered, and said: Math. 23
I thanke thee (O father) lord of heaue
and earth, because thou hast hyd these
thynges from the wyse and prudent, &
hast shewed the vnto babes: verely fa-
ther, enē so was it thy good pleasure. Al
thynges

The annunciacion of Mary.

things are geuen vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth anye man the father, saue the sonne, and he to whom soeuer the sonne will open him. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall finde rest vnto youre soules: for my yoke is easye, and my burden is lighte.

The annunciacion of
the byrigin Mary.

CThe Collect.



Ve beseeche the Lord, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnaciō, by the message of an Angel: so by hys crosse and passion: we maye be brought vnto the glory of his resurrection: Throughe the same Christ our Lorde.

CThe Epistle.

Esa. vii.



God spake once agayn vnto Ahas, saying: require a token of the lord thy God, whether it be toward the depth beneath, or towarde the height aboue. Then sayd Ahas: I will require none, neyther will I tempt the Lorde. And he sayd: hearken to, ye of the house of David, is it not ynough for you, that ye be grieuous vnto men, but ye must grieue my god also: And therefore the Lord shall geue you a token: Behold, a virgin shall conceiue and beare a sonne, and thou hys mother shall call hys name Emanuell. Butter and hony shall he eate, that he may knowe to refuse the euill and choose the good.

CThe

The annunciation of Mary.

CThe Gospell.



And in the sixthe moneth, the
Aungell Gabriell was sent frō Luke, i.
God vnto a citie of Galile, na-
med Nazareth, to a Virgyn
spoused to a man whose name
was Ioseph, of the house of
Dauid, and the virgins name
was Marye. And the Angel
wente in vnto her and sayde:

Hayle full of grace, the Lorde is wyth thee: Blessed
art thou among womē. when she sawe hym, she was
abashed at hys sayinge: and caste in her mynde what
maner of salutation that should be. And the Aungell
sayde vnto her: feare not Mary, for thou haste founde
grace wyth God: Beholde, thou shalt conceyue in thy
wombe, and beare a sonne, and shalt cal his name Je-
sus: he shall be great, and shall be called the sonne of the
hyghest. And the Lorde God shall geue vnto him, the
seate of hys father Dauid, and he shall reygne ouer
the house of Iacob for euer, and of hys kyngdom there
shall be none ende. Then sayd Mary to the Aungell:
Howe shall thys be, seeyng I knowe not a man: And
the Aungel answered and sayd vnto her: the holy gost
shall come vpon thee, and the power of the hygheste
shall ouershadowe thee. Therfore also that holy thing
which shall be borne, shall be called the sonne of God.
And beholde thy Cousyn Elizabeth, she hath also con-
ceyued a sōne in her age. And this is the syrth moneth,
which was called baren, for wyth God nothyng shall
be vnpossyble. And Mary sayde: beholde the hande-
mayde of the Lorde: be it vnto me, accordynge to thy
woorde. And the Aungell departed from her.

L. i. **Sainte**

Sainct Markes daie.

¶ The Collect.



Almightye God, which hast instructed thy holy Church, wyth the heavenly doctryne of thy Euangelist Sainct Marke: geue vs grace so to bee established by thy holy gospel, that we be not, lyke chyl dren, caried awaye wyth euery blast of vayne Doctryne: Through Iesus Christ our Lorde.

¶ The Epistle.

Ephe. iiii



Vnto euery one of vs is geuen grace, accordinge to the measure of the gyfte of Christe. wherefore he sayeth: when he wente vp on hye, he led captiuitie captiue, and gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended fyrste into the loweste partes of the yearth: he that descended, is euen the same also that ascended vp aboue all heauens, to fulfyll all thynges. And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepheardes, and teachers: to the edifyng of the Sainctes, to the worke and administration, euen to the edifynge of the body of Christe, tyll we all come to the vnitie of the fayth, & knowledge of the sonne of God, vnto a perfect mā, vnto the measure of the full perfect age of Christe. That we hēceforth should be no more childe, wauering & caried about with euery wind of doctrine, by the wilines of mē, through craftines, wherby they laye awayt for vs to deceiue vs. But let vs folow the trueth in lone, &
in al

Saint Markes daye.

in all thinges growe in hym, whych is the head, euen Christ: in whom yf all the body be coupled and knytte together, throughtoute euery ioynte, wherewith one ministreth to another (accoordynge to the operacion, as euery part hath hys measure) he encreaseh the body, vnto the edyfyinge of it selfe through loue.

The Gospell.



I Am the true vyne, and my father is an husbandman. ^{Iohn, xv.} Every braunche that beareth not fruyte in me, he wil take awaye. And euery braunche that beareth fruyte, wyll he pouрге, that it may bringe forth more fruite.

Nowe are ye cleane throughe the woordes whyche I haue spoken vnto you. Wyde in me, and I in you. As the braunche cannot beare fruite of it selfe, excepte it wyde in the vyne: nomore can ye excepte ye abyde in me. I am the vyne, ye are the braunches. He that abydeh in me, and I in hym, the same bringeth forth muche fruyte: For wythout me, can ye doe nothyng. Yf a man wyde not in me, he is cast forth as a braunche, and is wythered: And men gather them, and cast them into the fyre, and they burne. Yf ye abyde in me, & my wordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my Father glorified, that ye beare muche fruyte, and become my Disciples: As the father hath loued me, euen so also haue I loued you. Continue you in my loue. Yf ye kepe my commaundementes, ye shal wyde in my loue: euen as I haue kept my fathers commaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioye myghte remayne in you, & that your ioye myght be full.

L.ii.

Saint

Sainct Philip

and James.

The Collect.



Almightie God, whom truelye to knowe is
euerlastinge lyfe: Graunte vs perfectely to
knowe thy sonne Iesus Christe, to bee the
waye, the trueth, and the lyfe, as thou haste
taught Saint Philip, & other the Apostles: Through
Iesus Christ our Lorde.

The Epistle.

James .ii.



Lames the seruaunte of God, and of
the Lord Iesus Christ, sendeth greet-
yng to the twelue Tribes whiche
are scattered abroad. My brethren,
counte it for an exceeding ioye, when
ye fall into dyuerse temptacions:
Knowinge thys that the tryng of
your fayth gendreth pacience, and lette pacience haue
her perfecte worke, that ye may be perfecte, and sound,
lackinge nothinge. Yf any of you lacke wysdome, lette
hym aske of hym that geueth it: euen God, whiche ge-
ueth to all menne indifferently, and casteth no man in
the teeth, and it shall bee geuen hym. But lette hym
aske in faythe, and wauer not: for he that doubteth,
is lyke a waue of the Sea, whiche is toste of the
wyndes, and caryed wyth vyolence. Neyther lette
that manne thynke that he shall receyue any thyng
of the Lorde. A waueringe mynded man, is vnstable
in all hys wayes. Lette the brother whiche is of lowe
degree, reioyce when he is exalted. Agayne, lette hym
that is ryche, reioyce when he is made lowe. For euē
as the

as the flower of the grasse, shal he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perissheth: even so shal the riche man perill in hys wayes. happy is the man that endureth temptation: For when he is tried, he shal receiue the crown of lyfe, which the lord hath promised to them that loue hym.

The Gospel.



And Iesus sayd vnto his disciples: ^{Ioh. xiiii} let not your heartes be troubled. Ye beleue in god, beleue also in me. In my fathers house are many mansions. If it wer not so, I would haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I wyl come agayne and receiue you, euen vnto my selfe: that where I am, there may ye bee also. And whither I goe, you know, and the way ye know. Thomas sayeth vnto hym: Lorde, we know not whither thou goest. And how is it possible for vs to know the waye: Iesus sayeth vnto hym: I am the way, and the trueth, and the lyfe: No man cometh to the father but by me: yf ye had knowen me ye had knowen my father also: And now ye knowe hym, and haue seen him. Philip sayeth vnto hym: Lorde shewe vs the father, and it sufficeth vs. Iesus saith vnto him: haue I been so long tyme wyth you, and yet hast thou not knowen me: Philip, he that hath seen me, hath seen my father: and how sayest thou then, shewe vs the father: Beleueste not thou that I am in the father, and the father in me: The wordes that I speake vnto you, I speake

L.iii. not

Saint Barnabe Apostle.

not of my selfe: But the father that dwelleth in me, is he that doeth the woꝝkes. Beleue me that I am in the father, and the father in me. Or els beleue me for the woꝝkes sake. Verely, verely, I saye vnto you: he that beleueth on me, the woꝝkes that I doe, the same shal he doe also, and greater woꝝkes the these shal he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that wyl I doe, that the father maye bee glorifyed by the sonne. If ye shal aske any thing in my name, I wyl doe it.

Saint Barnabe Apostle.

The Collect.



Did almightie, which hast indued thy holy Apostle Barnabas, with singuler giftes of thy holy gost: let vs not be destitute of thy manyfold gyftes, nor yet of grace to vse them alwaye to thy honoure and glory: Through Iesus Christ our Lorde.

The Epistle.

Actes xi



Upynges of these thynges came vnto the cares of the congregacion, whiche was in Ierusalem. And they sent furth Barnabas, that he should goe vnto Antioche. which when he came, & had seen the grace of god, was glad: and exhorted them al, that with purpose of heart, thei would continually cleaue vnto the Lorde. For he was a good man, and ful of the holy gost and of fayth, and muche people was added vnto the lord. Then departed Barnabas to Tarsus, to seke Saul.

Saint Barnabe Apostle.

Saul. And when he had founde hym, he brought him vnto Antioche. And it chaunſed, that a whole yeare they had theyr conuerſacyon with the congregacion there, and taught much people, inſomuch that the diſciples of Antioche wer the firſt that wer called Chriſten. In thoſe dayes came prophetes from the cite of Jeruſalem vnto Antioche. And there ſtoode by one of them, named Agabus, and ſignified by the ſpिरite, that there ſhould be great dearth throughout al the world, which came to paſſe in the Emperour Claudius dayes. Then the diſciples, every man accordyng to hys habilitie, purpoſed to ſende ſuccoure vnto the brethren whiche dwelte in Jewry: whiche thing they alſo dyd, and ſente it to the elders by the handes of Barnabas and Saul.

CThe Goſpell.



Ihis is my commaundemente, Iohn. xv. that ye loue together, as I haue loued you: Greater loue hath no man, then this: that a man beſtowe his lyfe for hys frendes. Ye are my frendes, yf ye doe whatſoener I commaund you. Henceforth call I not you ſeruauntes, for the ſeruaunt knoweth not what his Lord doth. But you haue I called frendes: for al thynges that I haue heard of my father, haue I opened to you: ye haue not choſen me, but I haue choſen you, and ordayned you to goe and bryng furth fruite, and that your fruite ſhould remaine: that whatſoener ye aſke of the father in my name, he maye geue it you.

L.iiii. **Saint**

Saint John Baptist.

¶ The Collect.



I mightie God, by whose providence thy
servaunt John Baptist was wonderfully
borne, and sent to prepare the way of thy
sone our saviour by preaching of penance:
make vs so to folowe his doctrine and ho-
ly life, that we may truly repent, accordig to his prea-
ching, and after hys example constantly speake the
trueth, boldly rebuke vice, and pacyently suffre for the
truethes sake: throughe Iesus Chryste our Lord.

¶ The Epistle.

Esay. xl.



Be of good chere my people, O ye
Prophetes comfort my people, saith
your god, comfort Jerusalem at the
heart, and tel her, that her trauayle
is at an end, that her offence is par-
doned, that she hath receined of the
Lordes hande, sufficient correccion
for all her sinnes. A voyce cryed in wilbernes, prepare
the way of the lord in the wilbernes, make strayghte
the pathe for our God in the desert. Let al valleyes bee
exalted, and euery mountaine and hyll be layed lowe:
whatso is croked let it be made strayghte, and let the
rough be made playne fieldes. For the glorie of the
lorde shall appeare, and all fleshe shall at once see it: for
why, the mouth of the lord hath spoken it. The same
voyce spake. Now cry. And the prophete answered:
what shall I cry: that al fleshe is grasse, and that all
the godlynes thereof is as the floure of the fielde. The
grasse

Sainct Iohn Baptift.

grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuerthelesse, whether the grasse wyther, or that the floure fade away, yet the worde of our god endureth for ever. Goe vp vnto the hie hill (*Sion*) thou that bringest good tydings, lifte vp thy voyce with power, *O* thou preacher *Jerusalem*: Lifte it vp without feare, and saye vnto the cities of *Juda*: Beholde your God: beholde, the lord God shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shall feede his flocke like an heardman. He shall gather the lambes together with his arme, and cary them in his bosome, and shall kyndly entreat those that beare young.

The Gospel.

Elizabethes time came that she shoulde Luke, l. bee deliuered, and she broughte furth a sonne. And her neyghbours and her cossins heard howe the Lorde had shewed greate mercye vpon her, and reioised with her. And it fortuneth that in the eighte daye they came to circuncise the child: and called hys name *Zachari*, after the name of hys father. And hys mother answered, and sayed: not so, but his name shall bee called *Iohn*. And they sayed vnto her: There is none in thy kinned that is named with this name. And they made sygnes to hys father, how he woulde haue him called. And he asked for writing tables, and wrote, saying: hys name is *Iohn*. And they meruayled all. And hys mouth was opened immediately, and hys tonge also, and he spake and praised

Saint Iohn Baptist.

prayed god. And feare came on al the that dwelt nie vnto hym. And all these sayinges was noised abroad throughout all the hye countreie of Jewry, and they that heard them layed the by in their heartes, saying: what maner of childe shall this be? And the hande of the Lord was with hym. And his father Zacharias was filled with the holy gost, and prophecied, saying: Prayed be the lord god of Israel, for he hath visited & redeemed his people. And hath rayled by an horne of saluacion vnto vs, in the house of his seruaunt Dauid. Euen as he promysed by the mouth of his holy Prophetes, whiche were sence the worlde began. That we shoulde be saued fro our enemies, & from the hand of al that hate vs. That he woulde deale mercifullye with our fathers, and remembre his holy couenaunte. And he woulde performe the othe which he sware to our father Abraham for to forgeue vs. That we beyng deliuered out of the handes of our enemies, myghte serue hym without feare, all the daies of our life, in such holynesse and ryghteousnesse as are acceptable for hym. And thou childe shalte be called the prophete of the hiest: for thou shalt goe before the face of the Lord to prepare his wales: To geue knowlage of saluacio vnto his people for the remission of synnes. Through the tender mercy of our God, wherby the day spring from an hie hath visited vs. To geue light to them that sate in darkenes, and in the shadow of death, to guide our feete into the waye of peace. And the childe grewe and waxed strong in spirite, and was in wyldernes tyll the daye came, when he shoulde shewe hymselfe vnto the Israelites.

Saint Peters

daye.

The

Sanct Peters daye.

The Collect.



A mightie god, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Sayncte Peter many excellent giftes, and commaunded him earnestly to feede thy flocke: make we beseeche thee, al bishops and pastors diligently to preache thy holy worde, and the people obediently to folowe thesame, that thei may receiue the croune of euerlastynge glorye, throughe Iesus Christe our Lorde.

The Epistle.



A thesame tyme Herode the kynge ^{Acce. xii.} stretched furth hys handes to vere certayne of the congregation. And he killed James the brother of John with the sword. And because he saw it pleased δ Jewes, he proceeded farther and toke Peter also. Then wer the dayes of swete bread. And when he had caughte hym, he put him in prielson also, and deliuered hym to foure quaternions of souldiers to be kepte: intending after Easter to brynge hym furth to the people. And Peter was kepte in prielson, but prayer was made wythoute ceassynge, of the congregacyon, vnto God for hym. And when Herode woulde haue broughte hym oute vnto the people, thesame nyghte slepte Peter betwene two souldyers, bounde with two chaines: and the keepers heefore the doore, kepte the prielson. And beholde, the Aungel of the **L O R D E** was
was

Saint Peters daye.

was there present, and a lyght shyned in the habitacion. And he smote Peter on the side, and stirred him vp, saying: arise vp quickly. And his chaines fel from his handes. And the angel sayd vnto hym: gyde thy selfe, and binde on thy sandales. And he so did. And he saith vnto hym: cast thy garment about thee and folow me. And he came out and folowed hym, and wist not that it was truth which was done by þe Angel, but thought he had seen a visyon. when they were paste the fyrste and seconde watche, thei came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the own accorde. And they went out, and passed thorowe one strete, and furthwith the angel departed frō him. And when Peter was come to hymselfe, he sayd: now I knowe of a suertie that the Lord hath sent his Angel, and hath deliuered me out of the hande of Herode, and from al the waytyng of the people of the Jewes.

The Gospell.

Mat. xvi.



He Jesus came into the coastes of the citie which is called Cesarea Philippi, he asked hys dyscyples, saying: whom do men say that I the sonne of man am: They said: Some say that thou art John Baptist, some Elias, some Jeremias, or one of the Prophetes. he sayeth vnto them: but whom say ye that I am: Symon Peter answered, and sayed: Thou arte Christ the sonne of the living god. And Jesus answered, & said vnto him. happy art thou Simon the sonne of Jonas, for fleshe and bloud hath not opened that vnto thee: but my father whiche is in heauen. And I saye vnto the that thou arte Peter: and vpon thys rocke

Saint James the Apostle.

rocke I wyll buylde my congregation. And the gates of hell shall not preuaile agaynst it. And I wyll geue vnto thee the keyes of the kyngdom of heauen. And whatsoeuer thou byndest in earth, shall be bounde in heauen: and whatsoeuer thou locest in earth, shall be loosed in heauen.

Saint James the
Apostle.

The Collect.



GRaunt, O mercyfull God, that as thyne holy Apostle James, leauing hys father and al that he had, wythoute delaye, was obedient vnto the callinge of thy sonne Iesus Christ, and folowed hym: So we, forsaking all worldlye and carnall affections, maye be euermore readye to folowe thy commaundementes: throughe Iesu Christe oure Lorde.

The Epistle.



A those dayes came Prophetes fro the cytie of Ierusalē vnto Antioche: Actes, xi
And there stode by one of them, named Agabus, and sygnifyed by the spyrre, that there shoulde be greate dearth throughout all the worlde, whiche came to passe in the Emperour Claudius daies. The disciples, every mā according to his habilitie, purposed to send succour vnto the brethre which dwelt in Jewry, which thing they also did, & sent it to the elders by the hādes of Barnabas & Saul. At the same time herode the king stretched forth
hys

Sainct Iames the Apostle.

hys handes to bere certayne of the congregaciō. And he killed James the brother of John with the swoerd. And because he sawe it pleased the Jewes, he proceeded farther and tooke Peter also,

¶ The Gospel.

Mat. xx.



Then came to hym the mother of Zebedes chyldren, wyth her sonnes, worshypinge hym, and desyringe a certayne thyng of hym. And he sayde vnto her: what wilt thou? She sayde vnto hym: Graunt that these my two sonnes may sytte the one on thy right hand, and the other on thy lefte, in thy kingdom. But Jesus answered, and sayd: ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptysed wyth the baptisme that I am baptysed wyth? They sayd vnto hym: we are. He sayd vnto them: ye shall drinke in dede of my cup, and be baptysed wyth the baptisme that I am baptysed wyth: but to sytte on my ryght hande, and on my lefte, is not myne to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard thys, they disdayned at the two brethzen. But Jesus called them vnto hym, and sayde: ye knowe that the princes of the nations haue dominion ouer them, and they that are great men, exercyse authoritie vpon the. It shall not be so amonge you. But whosoever wyll be greate amonge you, let hym be youre mynister, and whosoever wyll be chiefe amonge you, let hym be your seruaunt. Euen as the sonne of manne came not to be ministred vnto, but to mynister: and to geue hys lyfe a redemption for many.

Sainct

Sainct Bartholomewe.

¶ The Collect.



Almightie and euerlasting god, which hast geuen grace to thy Apostle Bartholome w^o truely to beleue and to preache thy woorde: graunte we beseeche thee, vnto thy church, both to loue that he beleued, and to preache that he taughte: through Christ our Lorde.

¶ The Epistle.



By the handes of the Apostles were ma^{Actes. v.}ny signes and wonders shewed among the people. And they were all together with one accorde in Salomons porche. And of other durst no man ioyne hymselfe to them: neuerthelesse the people magnifyed them. The numbre of them that beleued in the Lorde, both of men and womenne, grewe more and more: in so muche that they brought the sicke into the stretes, and layed them on beddes and couches; that at the leastwaye the shadowe of Peter, when he came by, myght shadowe some of them. There came also a multitude oute of the cities rounde about, vnto Ierusalem, bryngynge sycke folkes, and them whiche were vexed wyth vncleane spyrtes: And they were healed euery one.

¶ The Gospell.

And

Saint Bartholomewe.

Lu, xlii.



And there was a stryfe amōge them, whiche of them shoulde seme to be the greatest. And he sayd vnto them: the kinges of nations reigne ouer them, and they that haue authoritie vpo thē, are called gracious lordes: But ye shal not so be. But he that is greateste amonge you, shalbe as the yōger: & he that is chefe, shalbe as he that doeth minister. For whether is greater, he that sytteth at meate, or he that serueth: Is not he that sytteth at meate? But I am amonge you, as he that ministrereth. Ye are they which haue bid- den with me in my temptaciōs. And I appoynt vnto you a kingdome, as my father hath appoynted vnto me, that ye maye eate and drinke at my table in my kingdome, & syt on seates iudgeing the twelue Tribes of Israel:

Saint Mathewe.

¶ The Collect.



Almyghty God, whych by thy blessed sonne dyddeste call Mathewe from the receypte of custome to be an Apostle and Euangeliste: Graunte vs grace to forsake all couetous desyres, and inordynate loue of ryches, and to folowe thy sayde sonne Iesus Christe: who lyueth and reyg- neth. &c.

¶ The Epistle.

Seeing



¶ynge that we haue such an offyce, ^{ii. Corin. iii.} euen as God hath had mercy on vs we goe not out of kind, but haue cast from vs the clokes of vn honestye, & walke not in craftinesse, nether handle we the word of God deceitfully, but open the trueth, and report oure

selues to euery mans conscience in the sight of God. Yf our gospel be yet hyd, it is hyd amonge them that are lost, in whom the God of this worlde hath blinded the mindes of them, which beleue not, lest the light of the gospel of the glory of Christ (whiche is the Image of God) should shine vnto them. For we preache not our selues, but Christ Iesus to be the Lord, and our selues your seruantes, for Iesus sake. For it is God that commaundeth the light to shine out of darkenes, which hath shined in our heartes, for to geue the light of the knowledge of the glory of God, in the face of Iesus Christ.

¶The Gospel.



¶As Iesus passed forth from ^{Math. ix.} thence, he sawe a man (named Mathew) sitting at the receipt of custome, & he sayd vnto him: folow me. And he arose and folowed hi. And it came to passe as Iesus sate at meate in hys house: behold, many Publicans also & synners that came, sate

downe with Iesus & his disciples. And whē the Phariseis sawe it, they said vnto his disciples: why eateth your Maister with Publicans & sinners? But whē Iesus heard that, he sayd vnto them: They that be stronge neede not the phisicion, but they that are sicke. Go ye rather and learne what that meaneth: I wil haue mercy,

¶i.

and

Saint Michael and all Angels.

and not sacrifice: for I am not come to call the righteous, but synners to repentance.

Saint Michael and all Angels.

CThe Collect.



Verlasting God, which haste ordeyned & constituted the seruices of al Angels & men in a wonderful ordre: mercyfullve graunte, that they which alway doe thee seruice in heauē, may by thy appoyntmēt succoure & defende vs in earth: through Iesus Christ our Lorde. &c.

CThe Epistle.

Apo. xii.



Here was a greate battayle in heauē: Michael & hys Angels fought with the Dragō, and the Dragō fought with his angels, and preuayled not, neither was their place founde anye more in heauē. And the great Dragon, that old serpēt, called the deuyll and Sathanas, was cast oute, whych deceyueth all the worlde. And he was cast into the earth, & his Angels were caste oute also with hym. And I heard a loude voyce, sayinge: in heauē is nowe made saluacion & strength, & the kingdō of our God, & the power of his Christ. For the accuser of our brethren is cast downe, whych accused thē before God daye and night. And thei ouercame him by the bloud of the lābe, and by the word of their testimony, and they loued not theyr lyues vnto the death. Therefore reioyce heauens, and ye that dwell in them. woe vnto the inhabitours of
of

Sainct Michael and al angels.

of the earth, and of the sea: for the devil is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

The Gospell.



In the same time came the disciples vnto Iesus, saying: who is the greatest in the kyngdom of heaue: Iesus called a childe vnto him, and set him in the myddest of them, and said: *Mat. xviii* Verely I saye vnto you, except ye turne and become as children, ye shall not

enter into the kindom of heauen. whosoever therfore humbleth himself as this childe, that same is the greatest in the kyngdom of heaue. And whosoever receiveth suche a chylde in my name, receiveth me. But whoso doeth offend one of these litle ones which beleue in me, it were better for hym that a millstone were hanged about his necke, and that he wer drowned in the depth of the sea. woe vnto the world, because of offences: necessary it is that offences come: But woe vnto the mā, by whom the offences cometh. wherfore, yf thy hande or thy fote hinder thee, cut him of, and cast it from thee. It is better for thee to enter into life halt or maimed, rather thē thou shouldest (having two handes or two fete) bee caste into everlastyng fyre. And if thyne eye offende thee, plucke it out, and cast it from thee. It is better for thee to enter into life with one eye, rather thē (having two eyes) to be cast into hel fyre. Take hede that ye despise not one of these litle ones. For I say vnto you: that in heauen they? Aungels doe alwaies behold the face of my father, which is in heauen.

Sainct Lufe the Euan-
geliste.

The Collect.

M. ii.

Almighty

Saint Luke the Euangelist.

Almightie god whiche calledst Luke the phisician, whose prayse is in the gospel, to be a phisician of the soule: it may please thee by the hollesome medicines of hys doctryne, to heale all the diseases of oure soules: throughe thy sonne Iesu Chryste oure Lorde.

¶ The Epistle.

i. Tim. iiii



Atche thou in al thynges, suffre afflictions, doe the worke throughe of an Euangelist, fulfil thine office vnto the vttermoste: be sobre. For I am now ready to be offered, and the tyme of my departing is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Fro hencefurth there is laied by for me a crown of righteousness, which the Lord (that is a righteous iudge) shal geue me at that day: not to me only, but to al the that loue his coming. Doe thy dyligence, that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia. Titus vnto Dalmacia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Tichicus haue I sente to Ephesus: The cloke that I left at Troada with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me much euil: the lord reward hym accordyng to hys dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

¶ The Gospell.

The

Saint Luke the Euangelist.



Lhe Lorde appoynted other tenentie Luke. x.
(and two) also, and sente them two
and two before hym into euery cite
and place, whither he him self would
come. Therefore he said vnto them:
the harueste is greate, but the la-
bourers are few. Praye ye therefore
the Lorde of the harueste, to sende
forth labourers into the haruest. So your wayes: be-
holde, I sende you foorth as lambes amonge wolues.
Beare no wallet, nether scrip, nor shoes, and salute no
man by the waye: into whatsoeuer house ye entre, fyrst
saye: peace be to thys house. And yf the sonne of peace
be there, your peace shall rest vpon him: yf not, it shall
returne to you agayne. And in the same house tarve
styll, eatinge and drynkinge such as they geue. For the
labourer is worthy of hys reward.

Simon and Jude A-
postles.

CThe Collect.



Almighty God, whiche haste buylded thy
congregation vpon the foundation of the
Apostles and Prophetes, Iesu Christ hym
self beyng the head corner stone: graunt vs
so to be ioyned together in vnitie of spirite
by theyr doctryne, that we may be made an holye tem-
ple acceptable to thee: through Iesu Christ our Lord.

CThe Epistle.

M. iiii.

Judas

Iude, i.



Iudas the seruaunte of Iesu Christ, the brother of James: to them whiche are called & sanctified in God the father, & preserved in Iesu Christe: Mercy vnto you, & peace & loue, be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluacion, it was nedefull for me to write vnto you, to exhorte you that ye shoulde continually labour in the fayth, which was once geue vnto the saintes. For there are certayn vngodly men craftely crept in, of which it was writte afore time vnto such iudgement. They turne the grace of oure God vnto wantonnes, & denye god (which is the only lord) and our lord Iesu Christe. My mynde is therefore to put you in remembraunce, for as much as ye once know this, how that the lord (after that he had deliuered the people out of Egypt) destroyed them which after beleued not. The Angels also which keppe not theyr fyrste state, but left theyr owne habitation, he hath reserved in euerlasting chaines vnder darknes, vnto the iudgement of the great day: euen as Sodom and Gomor, & the citie about them, which in like maner defyled the selues with fornicacion, & folowed straunge fleshe are set forth for an example, & suffre the payne of eternall fyre: lyke wyle these being deceyued by dreames, defyle the fleshe, despise rulers, & speake euil of them that are in auctoritie.

The Gospell.

Iohn, xv.



Ihs commaunde I you, that ye loue together. Yf the worlde hate you, ye knowe it hated me before it hated you. Yf ye were of the world, the world would loue his own: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remembre the worde that I saue vnto

Simon and Iude Apostles.

vnto you: the seruaunt is not greater then the Lorde.
yf they haue persecuted me, they wyl also persecute
you. yf they haue kept my saying, they wil kepe yours
also. But all these thynges wyl they doe vnto you for
my names sake, because they haue not knowe him that
sent me. yf I had not come and spoken vnto the, they
should haue had no synne: but now haue they nothing
to cloke theyr synne wythall. He that hateth me, ha-
teth my father also. yf I had not done among the the
workes which none other man dyd, they shoulde haue
had no sinne. But now haue they both seen and hated,
not onely me, but also my father. But this happeneth
that the sayinge myghte be fulfilled that is wrytten in
theyr lawe: They hated me without a cause. But whē
the comforter is come, whom I wyl send vnto you fro
the father, euē the spirite of trueth (which procedeth of
the father) he shal testifie of me. And ye shal beare wit-
nes also, because ye haue been with me from the begin-
ninge.

All Saintes.

CThe Collect.



Almighty God, which hast knytte together
thy electe in one Communion and felowe-
shyppe, in the mysticall bodye of thy sonne
Christe oure Lorde: graunte vs grace so to
folowe thy holye Saintes in all vertues,
and godlye lyuinge, that we maye come to those in-
speakeable Joyes, whiche thou haste prepared for
them that vnfaynedlye loue thee: Throughe Iesus
Christe oure Lorde.

The Epistle.

M.iii. Behold



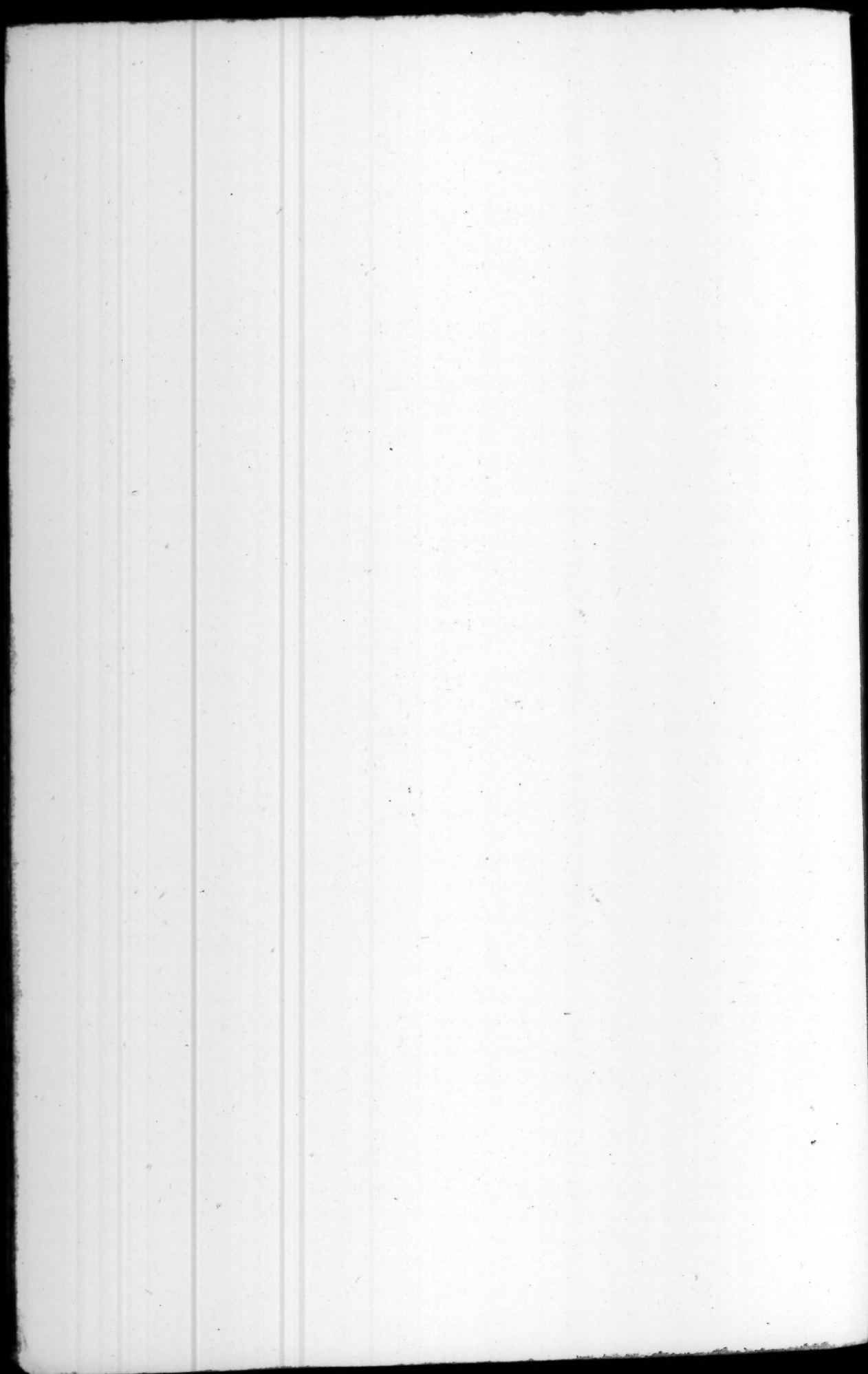
Beholde, I John saw another Angel ascend fro the rysinge of the Sunne, which had the seale of the living god, and he cried with a loud voyce to the foure Angels (to whom power was geuen to hurt the earth and the sea) saying: Hurt not the earth, nether the sea, nether the trees, tyll we haue sealed the seruauntes of our God, in theyr foreheades. And I heard the numbre of the which were sealed: & there were sealed an. C. and. xliiii. M. of all the trybes of the children of Israel. Of the trybe of Juda were sealed. xii. M. Of the trybe of Ruben were sealed. xii. M. Of the trybe of Gad were sealed. xii. M. Of the trybe of Aser were sealed. xii. M. Of the trybe of Neptalim were sealed. xii. M. Of the trybe of Manasses were sealed. xii. M. Of the trybe of Simeon were sealed. xii. M. Of the trybe of Levi were sealed. xii. M. Of the trybe of Isachar were sealed. xii. M. Of the trybe of Zabulon were sealed. xii. M. Of the trybe of Joseph were sealed. xii. M. Of the trybe of Benjamin were sealed. xii. M.

After this I beheld: & loe, a great multitude (whiche no man can nounce) of all nacions and people, and toques, stode before the seat, & before the lambe, clothed wyth longe whyte garmentes, and Palmes in theyr handes, & cryed wyth a loud voyce, saying: saluacio be ascribed to him that sitteth vpon the seate of our God, and vnto the lambe. And all the Angels stode in the compasse of the seate, and of the elders, and the foure beastes, and fell before the seate on theyr faces, & worshipped God, sayinge: Ame. Blessinge, and glory, and wisdom, and thake, and honour, and power, & might, be vnto our God for evermore. Amen.

All Sanctes:
The Gospel.



Iesus seeing the people, went by into the mountayne: & when he was set, Math. v.
his disciples came to hym, and after that he hadde opened his mouth, he taught them, saying: Blessed are the poore in spirit, for theirs is the kingdom of heauen. Blessed are they that mourne, for they shall receyue comfort. Blessed are the meke: for they shall receyue the enheritaunce of the earth. Blessed are they whych hungre and thyrst after righteousnes: for they shall be satisfied. Blessed are the mercifull: for they shall obtayne mercy. Blessed are the pure in hearte: for they shall see God. Blessed are the peace makers: for they shall be called the children of God. Blessed are they which suffre persecution for righteousnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falsely saye all maner of euill sayinges agaynst you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you.



The order for the administration of the Lordes

Supper or holyc
Communion.



So many as entende to be partakers of the holyc Communion, shall sygnifye thei names to the Curate ouer nyghte, or els in the morninge, afore the begynninge of morninge prayer, or immediatly after.

And yf any of those be an open and notorious euill lyuer, so that the congregacion by hym is offended, or haue done anye wronge to hys neyghbours, by woorde or dedde: The Curate hauinge knowledge thereof, shall call hym, and aduertise hym, in anye wyse not to presume to the Lordes Table, vntyll he haue openly declared hym selfe to haue truely repented, and amended hys former naughtye lyfe: that the congregacion maye thereby be satisfised, whyche afore were offended, and that he haue recompensed the parties, whome he hathe done wronge vnto, or at the least declare hym selfe to be in full purpose so to doe, as soone as he conueniently maye.

The same ordre shall the Curate vse, wyth those, betwixte whome he perceyueh malice and hatred to rayne, not sufferinge them to be partakers of the LORDES table, vntyll he knowe them to be reconcyled. And yf one of the parties so at variaunce, be contente to forgeue from the bottome of hys hearte, all that the other hathe trespassed agaynst hym, and to make amendes for that he hym selfe hath offended: the other partie wyll not be perswaded to a godly vnitie, but remayne styll in hys frowardnesse and malice: The Minister in that case, oughte to admytte the penitent person to the holy Communion, and not hym that is obstinate.

The Table hauyng at the Communion tyme a fayre white linnen clothe vpon it, shall stande in the body of the Churche, or in the chauncell, where Morninge prayer, and Eueninge prayer be appoynted to bee sayde. And the Priest standing at the north syde of the Table, shall saye the Lordes prayer wyth thys Collete folowinge,

Almightie

The Communion.



A mightie God, vnto whom all heartes be open, all desires knowe, & fro whom no secretes are hyd: cleanse the thoughtes of oure heartes by the inspiraciō of thy holy spirit, that we may perfectly loue thee, & worthily magnifye thy holye name: throughe Christe oure Lorde. Amen.

Then shal the Priest rehearse distinctly all the .x. Commandementes: and the people knelyng, shal after euery Commandement aske Gods mercy for theyr transgressiō of the same, after thys sorte.

Minister.

God spake these wordes and sayd: I am the Lord thy God. Thou shalt haue none other Goddes but me.

People.

Lorde haue mercy vpon vs, and encline oure heartes to kepe thys lawe.

Minister.

Thou shalt not make to thy selfe any grauen ymage, nor the lykenes of any thinge that is in heauen aboue, or in the yearth benethe, nor in the water vnder the yearth. Thou shalt not bowe downe to them, nor worshyppe them: for I the Lord thy God am a gelous God, and vylite the synne of the fathers vpon the children vnto the thyrde and fowerth generation of them that hate me, and shewe mercye vnto thousandes in them that loue me and kepe my commaundementes.

People.

Lorde haue mercy vpon vs, and encline our heartes to kepe thys lawe.

Minister.

Thou shalt not take the name of the Lord thy god in vayne, for the Lorde wyll not holde hym gylteles that taketh hys name in vayne.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Remember

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The Communion.

Remembre that thou kepe holy the Sabbath daye. vi. dayes shalte thou labour and doe all that thou haste to do, but the seventh day is the sabboth of the lord thy god. In it thou shalt doe no maner of worke, thou and thy sonne and thy daughter, thy man seruaunte, and thy maide seruaunt, thy Catell, and the straunger that is within thy gates: for in. vi. dayes the Lorde made heauen and earth, the Sea, and al that in them is, and rested the seventh daye. wherefore the lorde blessed the seventh daye, and halowed it.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Honoure thy father & thy mother, that thy daies may be long in the land which the lord thy god geueth the.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt doe no murther.

People.

Lorde haue mercy vpon vs, and encline. &c.

Ministre.

Thou shalt not commit adulterie.

People.

Lorde haue mercy vpon vs, and encline. &c.

Ministre.

Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline. &c.

Ministre.

Thou shalt not beare false witnesse agaynste thy neighbour.

People.

Lorde haue mercy vpon vs, and encline our heartes to kepe thys law.

Ministre.

Thou shalt not couet thy neyghbours house. Thou shalt not couet thy neighbours wife, nor his seruaunt,
nor

The Communion.

nor his maide, nor hys oxe, nor his asse, nor any thyng that is hys.

People.

Lord haue mercye vpon vs, and write all these thy lawes in our heartes we beseeche thee.

Then shall folowe the Collecte of the Daye, with one of these two Collectes folowynge, for the king: the Priest standing vp and saying.

Let vs praye.

Priest.



Almightie god, whose kingdom is everlastyng, and power infinite, haue mercye vpon the whole congregation, and so rule the heart of thy chosen seruaunt Edward the sixth, our kynge and gouernoure: that he (knowing whose minister he is) may aboue al thynges seeke thy honour and glory: and that we hys subiectes (duly cōsidering whose auctoritie he hath) may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed woorde & ordinaunce: Thronghe Iesus Christ our lord, who with thee, and the holy gost, lyueth and reigneth ever one god, world without ende. Amen.



Almightie and everlastyng god, we be taught by thy holy worde, that the heartes of kinges are in thy rule and gouernaunce, & that thou doest dispose, and turne them as it seemeth best to thy godly wisdom: we humbly beseeche thee, so to dispose and gouerne the heart of Edward the sixth, thy seruaunt, our king and gouernour, that in all hys thoughtes, wordes and workes, he maye ever seeke thy honor and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godlynes. Graunt thys O merciful father, for thy deare sonnes sake Iesus Christe our Lorde. Amen.

Immediatly after the Collectes, the priest shall reade the Epistle, begynnynge thus.

The Epistle written in the.

Chapter of.
And

The Communion.

And the Epistle ended, he shall saye the Gospell, beginninge thus.

The Gospell wytten in the.

Chapter of.

And the Epistle and Gospell beyng ended, shalbe sayde the Crede.



I beleue in one God, the father almightye maker of heauen and earth, & of al thinges visibible, and inuisible: And in one lord Iesu Christ, the onely begottē sonne of God, begotten of hys father before all worldes: God of goddes, lyght of lyght, very God of very God, begotten, not made, beeyng of one substaunce wyth the father, by whom al thinges were made: who for vs me and for our saluaciō, came downe from heauen, & was incarnate by the holy ghost, of the vyrgin mary, & was made man: & was crucifyed also for vs, vnder Pōcius Pilate. he suffred & was buried, & the thyrde daye he arose agayn accordyng to the scriptures: & ascended into heauen, & sitteth at the ryght hande of the father. And he shall come agayne wyth glorie, to Iudge bothe the quick & the dead. whose kingdom shal haue none ende. And I beleue in the holy ghost, the Lord and gener of lyfe, who procedeth frō the father and the sonne, who wyth the father & the sonne together, is worshypped & glorified, who spake by the prophetes. And I beleue one Catholike and Apostolike church. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrectiō of the dead: and the lyfe of the world to come. Amen.

After the Crede, yf there be no sermon, shal folowe one of the homelies already set forth, or hereafter to be set forth by commune aucthoritie.

After suche sermon, homelie, or exhortacion, the Curate shal declare vnto the people whether there be any holye dayes or fasting daies the weke folowing, and earnestly exhorte them to remembze the pooze, sayyng one or moe of these Sentēces folowing, as he thinketh most cōuenient by his discrecion.

Let

The Communion.

Math. v. Let your lyghte so shyne before men, that they may see your good workes, and glorifye your father whiche is in heauen.

Math. vi. Laye not vp for youre selues treasure vpon the earth, where the ruste and mothe doeth corrupte, and where theues breake through and steale: But laye vp for youre selues treasures in heauen, where neyther rust nor mothe doeth corrupte, and where theues dooe not breake through and steale.

Math. vii Whatsoeuer you woulde, that men should doe vnto you, euen so do vnto them: for this is the lawe and the Prophetes.

Math. vii Not euery one that sayth vnto me, Lord, lord, shall entre into the Kyngdome of heauen: but he that doeth the wyll of my father whych is in heauen.

Luk. xix Zache stode forth, and sayd vnto the Lord: beholde Lord, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man, I restore foure folde.

i. Cor. ix. who goeth a warfare at any time of his owne cost: who planteth a vyneyarde, & eateth not of the fruyte thereof: Or who fedeth a flocke, and eateth not of the milke of the flocke:

i. Cor. ix. Yf we haue sown vnto you spyrituall thinges, is it a greate matter, yf we shall reape youre worldlye thinges:

i. Cor. ix Do ye not knowe, that they which minister aboute holy thinges, lyue of the sacrifice: They whych wayte of the altare, are partakers wyth the altare. Euen so hath the Lord also ordeyned: that they which preache the Gospell, should lyue of the Gospell.

ii. Cor. ix He whiche soweth lyttle shall reape lyttle, and he that soweth plenteously shall reape plenteously. Let euery man do accordyng as he is disposed in his heart, not grudgyng, or of necessity: for God loueth a cherefull geuer.

Let

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The Communion.

Let him that is taught in the worde, minister vnto Gala.vi.
him that teacheth, in all good thynges. Be not decey-
ued, god is not mocked: for whatsoeuer a man soweth,
that shall he reape.

Whyle we haue time, let vs doe good vnto al mē, and Gala.vi.
speciallly vnto them, whiche are of the householde of
fayth.

Godlines is great riches, yf a man be contented with i.Tim.vi
that he hath: for we brought nothyng into the world,
neither may we cary any thyng out.

Charge them which are riche in this world, that thei i.Tim.vi
be ready to geue, & glad to distribute: lasing by in store
for themselves a good foundation against the time to
come, that they may attayne eternal lyfe.

God is not vnrighteous, that he will forgette youre Hebr.vi.
workes and labour that procedeth of loue: which loue
ye haue shewed for his names sake, which haue miny-
stred vnto saintes, and yet do minstre.

To doe good, and to distribute, forget not: for with Heb.xiii.
such sacrifices god is pleased.

Whoso hath this worldes good, and seeth hys bro- i.Ioh.iii.
ther haue nede, and shutteth by hys compassion from
hym, how dwelleth the loue of god in hym?

Geue Almoose of thy goodes, and turne neuer thy face Tob.iii.
from any poore man, and then the face of the lord shall
not be turned away from the.

Be mercifull after thy power. If thou haste much, Tob.iii.
geue plenteously: Yf thou hast litle, doe thy dyligence
gladly to geue of that litle, for so gatherest thou thy
selfe a good reward, in the day of necessitie.

He that hath pitie vpon the poore, lendeth vnto the Pro.xix.
lord: and loke what he layeth out, it shall be payed him
agayne.

Blessed be the man that prouideth for the sicke and
nedy, the lord shall deliuer him in the tyme of trouble. Psa.lxi.

A.i.

Then

The Communion.

Then shal the Churche wardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poze mens bore, and vpon the offering daies appointed, euery man and woman shal paye to the curate the due and accustomed offeringes: after whiche done, the priest shal saye.

Let vs pray for the whole state of Christes Churche militant here in earth.

Yf there
be none
almose
geue vn-
to the
poore,
than shal
þ wordes
of accep-
tyng our
almes be
vnfayed.



Linightie & euer liuing god, which by thy holy apostle haste taughte vs to make praiers and supplications, and to geue thanks for al mē: we humbly beseeche the most mercifully to (accepte oure almose) and to receiue these our praiers whiche we offre vn- to thy diuine maiestie: besechyng thee to inspire continually, the vniuersal church with the spirite of truth, vnitie and concord: and graunt that al they that doe confesse thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. We bee- seche thee also to saue and defend al Christian kinges, Princes, and gouernours, and specially thy seruaunt, Edward our king, that vnder hym we maye be godly and quietly gouerned, and graunte vnto hys whole counsaile, & to all that be put in auctoritie vnder hym, that they may truly & indifferently minister iustice, to the punishment of wickednes & vice, and to the main- tenance of goddes true religiō and vertue. Geue grace (O heavenly father) to al Bishops, pastours and Cu- rates, that they maye both by theyr lyfe and doctryne, sette forth thy true and lyuely woorde, and rightly and duely adminyster thy holy Sacramentes, and to all thy people geue thy heavenly grace, and especially to thys congregacyon here presente, that with meeke heart and due reuerence, they maye heare and receyue thy holy woorde, truly seruyng thee in holynesse and ryghteousnesse all the dayes of theyr lyfe. And we moste humbly beseeche thee of thy goodnes (O Lord) to

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The Communion.

to comforte and succour al them which in this transi-
tory life be in trouble, sorow nede, sicknes, or any other
aduersitie: Graunte this O father for Iesus Chyestes
sake our only mediatour and aduocate. Amen.

Then shal folow this exhortacion at certaine times
when the Curate shal see the people negligent to come to
the holy Communion.



Ve come together at thys tyme derely be-
loued brethren, to fede at the lordes supper,
vnto the whiche in goddes behalfe I byd
you al that be here present, and beseeche you
for the lorde Iesus Chyestes sake, that ye wil not refuse
to come therto, beyng so louingly called and bidden of
god hymselfe. Ye knowe howe greuouse and vnkynde
a thyng it is, when a man hath prepared a riche feast,
decked hys table with all kynde of prouision, so that
there lacketh nothing but the ghestes to sit down: and
yet they which be called, without any cause mooste vn-
thankefully refuse to come. whiche of you in suche a
case woulde not be moued: who woulde not thynke a
great iniury and wroꝝg done vnto him: wherfore most
derely beloued in Christ, take ye good hede, lest ye with
drawyng your selues from this holy supper, prouoke
goddes indignacion against you. It is an easy matter
for a man to say, I wil not Communicate, because I
am otherwyle letted with worldely busines: but such
excuses be not so easely accepted and allowed beefore
god. If any man say, I am a greuouse sinner and ther-
fore am affraied to come: wherfore then doe you not re-
pent and amende. when god calleth you, be you not a-
shamed to saye you wyll not come: when you shoulde
returne to God, wyll you excuse your selfe and saye
that you be not ready: Consydre earnestely with your
selues howe lytle suche feyned excuses shall auayle be-
fore G O D. They that refused the feast in the Gol-
pell, because they had boughte a farme, or woulde trye

R. ii. their

The Communion.

theyr yokes of oxen, or because they wer married, wer not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and accordyng to mine office, I bid you in the name of god, I cal you in Christes behalfe, I exhort you, as you loue your owne saluacion, that ye wilbe partakers of this holy Communion. And as the sonne of god did vouchesafe to yelde vp his soule by death vpon the Crosse for your helth: euen so it is your duetie to receue the communion together in the remembraunce of his death, as he hymselfe commaunded. Nowe if you will in no wyse thus do, considre with your selues how great Iniurye you do vnto god, & how sore punishment hangeth ouer your heads for the same. And wheras ye offend god, so sore in refusing this holy Banquet, I admonishe, exhort, and beseeche you, that vnto this unkindnes ye wil not adde any more. which thing ye shal do, if ye stand by as galers and lokers on them that do communicate, & be no partakers of the same your selues. For what thing can this be accepted els, the a further contēpt, & unkindnes vnto god: Truly it is a great unthankfulness to say nay when ye be called: but the fault is much greater when men stande by, & yet wil neither eate nor drinke this holy Communion with other. I praye you what can this be els, but euen to haue the misteries of Christ in derision: It is said vnto all: Take ye & eate, Take & drinke ye al of this, do this in remembraunce of me. with what face then, or with what countenaunce shal ye heare these wordes: what wil this be els but a neglecting, a despising, & mocking of the Testament of Christ: wherfore, rather then you should so do, depart you hence & geue place to them that be godly disposed. But whē you depart, I beseeche you, pondre with your selves from whom you depart: ye depart frō the lordes table, ye depart frō your brethzen, & frō the banquet of most heauēly fode. These thiges if ye earnestly considre,
ye

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The Communion.

ye shal by gods grace returne to a better minde, for the obtaining wherof, we shal make oure humble petycions while we shal receiue the holy Communion.

And some tyme shalbe sayd this also, at the discrecion of the Curate.

Derely beloued, forasmuch as our duetie is to rendre to Almighty god our heauenlye father moste hartye thanks, for that he hath geuen his sonne oure sauiour Iesus Christ, not only to die for vs, but also to be our spiritual fode and sustentance, as it is declared vnto vs, aswell by goddes worde, as by the holy Sacramentes of his blessed body, and bloud, the which being so comfortable a thyng to them which receiue it worthely, and so daungerous to thē that wil presume to receiue it vnworthely: My duetie is to exhort you to considre the dignitie of the holy mystery, and the great perel of the vnworthy receiuyng therof, and so to searche and examine your own consciences, as you shoulde come holy and cleane to a most godly and heauenly feaste: so that in no wise you come but in the mariage garment required of god in holy scripture, and so come and be receiued, as worthy partakers of such a heauēly table. The way & meanes therto is: first to examine your liues and conuersacion by the rule of gods commaundementes, & wherein soeuer ye shal perceiue your selves to haue offended, either by wil, word, or dede, there bewaile your own sinful liues, confesse your selves to almighty god with full purpose of amendment of life. And if ye shal perceiue your offences to be such, as be not only agaynst God, but also agaynst your neighbours, then ye shal recōcile your selues vnto them, ready to make restitution and satisfaction accordyng to the vttermoste of youre powers, for all iniuries and wronges done by you to any other: and lykewyse beeyng ready to forgiue
P.iii. other

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other that haue offended you, as you would haue forgiveness of your offences at gods hand: for otherwise the receiuing of the holy Communion, doth nothing els but encrease youre damnacion. And because it is, requisite that no man should come to the holy Communion but with a full trust in goddes mercy, and with a quiet conscience: therefore if there be any of you whiche by the meanes afore said cannot quiet his own conscience, but requireth further comfort or counsel: then let him come to me, or some other discrete and learned minister of gods word, & open his griefe, that he may receiue such gostly counsaile, aduise, and comfort, as hys conscience may be releued, & that by the ministry of gods worde, he may receiue comfort and the benefyte of absolucion, to the quieting of his conscience, and aduoiding of al Scruple and doubtfulness.

¶ Then shal the priest say this exhortacion.



Dearly beloued in the lord: ye that minde to come to the holy Communion of the body and bloud of our sauoure Christ, must consider what S. Paul wryteth to the Corinthians, howe he exhorteth al persons diligently to trie & examine them selves, before they presume to eate of that bread, & drinke of that cup: for as the benefite is great if with a truly penitent heart and liuely fayth, we receiue that holy Sacrament, (for the we spiritually eate the flesh of Christe, and drinke hys bloude, then we dwell in Christe and Christe in vs, we bee one with Christe, and Christe with vs:) so is the daunger great, yf wee receiue the same vnworthely. For then we be guiltie of the body and bloud of Christe our sauour. we eate & drynke our owne damnacyon, not consydering the lordes body, we kindle goddes wrath against vs, we prouoke

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prouoke hym to plague vs wyth diuerse diseases, and sundry kyndes of death. Therefore, yf anye of you be a blasphemer of **GOD**, an hynderer or slaunderer of hys wooorde, an adulterer, or be in malice or enuie, or in any other greuous cryme, bewayle youre synnes, and come not to thys holye Table, lest after the takynge of that holye Sacramente, the Deuyll entre into you, as he entered into Judas, and fyll you full of all iniquities, and bringe you to destruction, bothe of bodye and soule. Judge therefore youre selues (brethren) that ye be not iudged of the **Lorde**. Repent you truely for youre synnes past, haue a lyuely and stedfast fayth in **Christ** our Sauour. Amende your lyues, and be in perfectte charitie with all men, so shall ye be mete partakers of those holy misteries. And aboue al thinges, ye must geue most humble and hartie thanks to **God** the father, the sonne, and the holy ghost, for the redempcion of the worlde, by the death and passion of our sauiour **Christe**, bothe **God** and man, who dyd humble hym selfe, euen to the death vpon the Crosse, for vs myserable synners, whiche laye in darkenesse, & shadowe of death, that he myghte make vs the chyldren of **God**, and exalte vs to euerlastinge lyfe. And to thende that we should alwaye remembre the exceding greate loue of oure maister, and onely Sauoure **Jesu Christ**, thus dyinge for vs, and the innumerable benefytes (whiche by his precious bloudshedinge) he hath obteyned to vs, he hath instituted and ordeyned holye misteries, as pledges of hys loue, and continuall remembraunce of hys death, to our greate and endles comforte. To hym therefore wyth the father and the holy Ghoste, lette vs geue (as we are most bounden) continuall thanks: submittyng oure selues wholy to hys holy wyll and pleasure, and studyng to serue him in true holynesse and ryghteousnesse all the dayes of oure lyfe. Amen.

R. iiii.

¶ Then

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¶ Then shall the Priest saye to them that come to receiue the holy Communion.



Ou that doe truely and earnestlye repente you of your synnes, and be in loue and charitie wyth your neyghbours, and entend to leade a newe lyfe, folowinge the commaundementes of God, and walking from hence forth in hys holy wayes: Drawe nere, and take thys holy Sacrament to your comforte: make your humble confession to almightye God, before this congregacion here gathered together in his holy name, mekely kneelinge vpon your knees.

¶ Then shall this general confession be made, in the name of al those that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest hymself, al kneeling humbly vpon theyr knees.



Almighty God, father of our Lorde Iesus Christe, maker of all thinges, Judge of al men, we knowlege and bewaile our manyfolde synnes and wickednes, whiche we from tyme to tyme most greuously haue committed, by thought, woorde, and dede, agaynst thy denyne Maiestie: prouokinge moste iustely thy wrath and indignacion against vs: we do earnestlye repent, and be hartely sorow for these our misdoynge: the remembraunce of them is greuous unto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercye vpon vs mooste mercyfull father, for thy sonne oure Lorde Iesus Christes sake: forgeue vs all that is paste, and graunt that we may ever hereafter, serue and please thee, in newnesse of lyfe, to the honour and glorey of thy name: Through Iesus Christe oure Lorde. Amen.

¶ Then

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¶ Then shall the Priest or the Bishop (being present) stand
by, and turninge himselfe to the people, saye thus.



Almighty God our heavenly father, who
of his great mercy, hath promised forgeue-
nesse of synnes to all them, whiche wyth
hartie repentaunce and true saythe, turne
vnto him: haue mercy vpon you, pardon &
deliuer you fro al your synnes, confirme and strengthe
you in all goodnesse, and bring you to euerlasting lyfe:
through Iesus Christ our Lorde. Amen.

¶ Then shall the priest also saye.

Heare what comfortable wordes our sauiour Christ
sayeth, to all that truely turne to hym.

Come vnto me al that trauayl and be heavy laden,
and I shall refreshe you. So **G O D** loued the world,
that he gaue his onely begotten sonne, to thende that
all that beleue in hym, should not perishe, but haue life
euerlastinge.

Heare also what saint Paule sayeth.

This is a true saying, and worthye of all men to be
receyued, that Iesus Christe came into the worlde to
saue synners.

Heare also what saint John sayeth.

¶ If anye man synne, we haue an aduocate wyth the
father, Iesus Christe the righteous, and he is the pro-
pitiacion for our synnes.

¶ After the whych, the priest shall procede, sayinge.

Lift vp youre heartes.

Answer.

we lift them vp vnto the Lorde.

Priest

The Communion.

Prieste.

Let vs geue thanks vnto oure Lorde God.

Answer.

It is mete and right so to do.

Prieste.

It is very mete, ryght, and our bounden duetie, that we should at al tymes, and in al places, geue thanks vnto thee O lorde holy father, almightye everlastinge God.

Here shall folowe the proper Preface, accoꝝdinge to the tyme, yf there be any specially appointed: or els immediatly shall folowe. Therefore wyth Angelles. &c.

Proper Prefaces.

Upon Christmas daye, and seuen dayes after.

Because thou dyddeste geue Iesus Christe, thyne onely sonne, to be borne as this daye for vs, who by the operation of the holye ghost, was made very man, of the substance of the Virgine Mary his mother, and that without spot of synne, to make vs cleane fro al sinne. Therefore. &c.

Upon Easter daye, and seuen dayes after.

At chiefly are we bounde to prayse thee, for the glorious resurrection of thy sonne Iesus Christ our Lord, for he is the very paschall lambe, which was offred for vs, & hath take away the synne of the worlde, who by his death hath destroyed death, and by his rysing to life agayne, hath restored to vs everlastinge lyfe. Therefore. &c.

Upon the Ascencion daye, and seuen dayes after.

Through

Propre prefaces.



hroughte thy moſte dere beloved, ſonne, Jeſus Chriſt our Lord, who after his moſt glorious reſurreccion, manifeſtly appeared to all hys Apoſtles, and in their ſyght Aſcended by into heaue, to prepare a place for vs, that where he is, thether might we alſo aſcende, and reigne with him in glory. Therfore with Angelles. &c.

¶ Upon Whitſondaye, and ſixe dayes after.



hrough Jeſus Chriſt our lord, according to whole moſt true promiſe, the holy goſte came down this day from heauen, with a ſodain great ſound, as it had been a mighty wynde, in the likenes of fierie tongues, lightinge vpon the Apoſtles, to teache them, and to leade them to all trueth, giuyng them both the gyfte of diuerſe languages, and alſo boldneſſe with feruent zeale, conſtantly to preach the Goſpel vnto all nacyons, wherby we are broughte out of darkenes and erreure, into the cleare light and true knowledge of the, and of thy ſonne Jeſus Chriſt. Therfore with. &c.

¶ Upon the feaſt of Trinitie onely.



Iſ very mete, righte, and oure bounden duetie, that we ſhould at al tymes, and in al places, geue thanks to thee, O lord, almighty and euerlaſtyng god, whyche art one god, one Lord, not one only perſon, but three perſons in one ſubſtaunce: for that whiche wee beleue of the glory of the father, theſame we beleue of the ſonne, and of the holy goſt without any difference, or inequalitie. Therfore with. &c.

¶ After which preface, ſhall folowe immediatly.

Therefore with Angelles, and Archangelles, and with all the companye of heauen, we laude and magnifie

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magnifie thy glorious name, euermore prayſing thee and ſaying.

holy, holy, holy, Lorde God of hoſtes : heauen and yearth are full of thy glory, glory be to thee O lorde moſt hygh.

¶ Then ſhal the prieſt kneeling down at Goddes boorde, ſaye in the name of all them that ſhal receyue the Communion, this prayer folowynge.



We doe not preſume to come to thys thy table (O mercifull Lorde) truſtynge in our owne ryghteouſnes, but in thy manifolde and greate mercies : we bee not worthy ſo muche as to gather vp the crummes vnder thy Table, but thou art the ſame Lorde, whole propertie is alwayes to haue mercy: graunte vs therfore (gracious lorde) ſo to eate the fleſhe of thy dere ſonne Jeſus Chriſt, and to drinke his blond, that our ſynful bodyes may be made cleane by his body, and our ſoules waſhed through his moſt precious bloude, and that we may euermore dwell in hym, and he in vs. Amen.

¶ Then the prieſt ſtanding vp ſhal ſaye, as foloweth.



Almightie god our heauēly father, which of thy tender mercy diddeſte geue thine only ſonne Jeſus Chriſt, to ſuffer death vpon the croſſe for oure redemption, who made there (by hys one oblation of hymſelfe once offered) a ful, perfecte and ſufficiente Sacrifice, oblation, and ſatiffaction, for the ſinnes of the whole world, and did inſtitute, and in his holy Ghoſpell commaunde vs, to contynue a perpetuall memorie of that hys precious death, vntyll hys commynge agayne. heare vs O mercifull father wee beſeeche thee: and Graunte that wee recey-
uynge

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uyng these thy creatures of bread and wine, according to thy sonne our sauioꝝ Iesu Chrestes holy institution, in remembraunce of his death and passiō, may be partakers of his most blessed body and bloud: who in the same night that he was betrayed, toke bread, and whē he had geuen thanks, he brake it, and gaue it to hys Disciples, saying: Take, eate, this is my body which is geuen for you. Doe this in remembraunce of me. Likewyse after supper he toke the cup, and when he had geuen thanks, he gaue it to them, saying: drinke ye all of this, for this is my bloud of the newe Testament, which is shed for you and for many, for remission of synnes, do this, as ofte as ye shal drinke it in remembraunce of me.

¶ Then shal the minister first receiue the Communion in both kyndes hymselfe, and nexte delyuer it to other ministers, if any be there present (that thei may helpe the chief minister) and after to the people in theyꝝ handes kneling. And when he delyuereth the bread, he shal say.

Take and eate this, in remembraunce that Chreste died for the, and fede on him in thy heart by faith, with thanks geuyng.

¶ And the minister that delyuereth the cuppe, shal saye.

Drinke this in remembraunce that Chrestes bloud was shed for thee, and be thankfull.

¶ Then shal the priest saye the lordes prayer, the people repeating after him euery petition.

¶ After shalbe sayd as foloweth.



Loꝝde and heauenly father, we thy humble seruauntes, entierly desire thy fatherly goodnes, mercifully to accepte thys our Sacrifice of prayle and thanks geuyng: moſte humbly beſechyng thee to graunte, that

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that by the merites & death of thy sonne Iesus Christ, and through faith in his blood, we and all thy whole churche, may obtain remission of our sinnes, and al other benefytes of hys Passion. And here we offer and present vnto the, O lord, our selves, our soules & bodies, to be a reasonable, holy, and liuely Sacrifice vnto the: humbly beseching the, that al we which be partakers of thys holy Communion, maye be fulfilled with thy grace and heavenly benediction. And althoughe we be vnworthy, through our manifolde synnes, to offer vnto thee any Sacrifice: yet we beseeche thee to accepte this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, through Iesus Christ our Lord, by whom and with whō, in the vnitie of the holy gost, al honour and glory be vnto the O father almightie, world without ende. Amen.

Or this.



Almightie and everliuing God, we most hartely thanke the, for that thou doest vouchesafe to fede vs, whiche haue duely receiued these holy mysteries, with the Spiritual fode of the most precious body and blood of thy sonne, our sauour Iesus Christ, and doest assure vs therby of thy fauour and goodnesse towards vs, and that we be very membres incorporate in thy mysticall body, whiche is the blessed companie of all faythfull people, and bee also heyres through hope, of thy euerlastyng kyngdome, by the merytes of the most precious death & passion of thy deare sonne: we now most humbly beseeche the, O heauēly father, so to assist vs with thy grace, that we may continue in that holy felowship, & do al such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord,

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Lord, to whom with thee and the holy gost, be all honour and glory, worlde without ende. Amen.

¶ Then shalbe sayd oꝛ song.



Loꝛe be to god on hygh. And in yearth peace, good wil towarde men. we praise thee, we blesse thee, we worshippinge thee, we glorifie thee, we geue thanks to thee, for thy great glorie: O Lord God heavenly kyng, God the father almightie. O lord the onely begotten sonne Jesu Christ: O lord God, Lambe of god, sonne of the father, that takest away the synnes of the world, haue mercy vpon vs: Thou that takest away the synnes of the world, haue mercy vpon vs. Thou that takest away the synnes of the world, receiue our prayer. Thou that sittest at the ryghte hande of God the father, haue mercy vpon vs: For thou only art holy: Thou only art the Lord. Thou only (O Chryste) with the holy goste, art moſte high, in the glory of god the father. Amen.

¶ Then the Priest oꝛ the Biſhoppe, if he be present, shall let them depart with this blessing.



The peace of god which passeth al vnderſtādyng, kepe your heartes and mindes, in the knowlege and loue of god, and of his sonne Jesu Chryſt our Lord: and the blessing of god almightie, the father, the sonne, and the holy gost, bee amongeste you, and remaine with you alwayes. Amen.

¶ Collectes to be said after the Offertorie, when there is no Communion, euery ſuche daye one. And theſame maye be sayd also as often as occasion shall serue, after the Collectes, epyther of Mornyng and Euenyng prayer, Communion, oꝛ Letany, by the discreciō of the minister.

Amt

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Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruantes, towarde the attaimente of everlastynge saluacion: that among all the chaunges and chaunces of thys mortal life, thei may ever be defended by thy most gracious and ready helpe: through Christ our Lord. Amen.



O Almightye lord and everliuing god, vouchesafe, we beseeche thee, to directe, sanctifie, and gouerne, both our heartes and bodie, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy most mightie protection, both here and ever, we may be preserved in body and soule: through our lord and sauiour Jesus Christ. Amen.



Graunte we beseeche thee almighty God, that the wordes which we haue heard this day, with our outward eares, may throughe thy grace, be so grafted inwardly in our heartes, that they may bryng furth in vs, the fruite of good liuyng, to the honour and prayse of thy name: through Jesus Christ our Lord. Amen.



Reuent vs, O lord, in al our doinges, with thy most gracious fauoure, and further vs with thy contynuall helpe, that in all oure woorkes begon, continued, and ended in thee: we may glorify thy holy name, and finally by thy mercie obtaine everlastyng lyfe: through Jesus Christ our Lord. Amen.



Almighty God, the founteine of all wisdom, whiche knowest our necessities before we aske, and our ignorance in askyng: we beseeche thee
to

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to haue compassion vpon oure infirmities, and those thinges which for oure vnworthynesse we dare not, & for our blyndnes we cannot aske, bouchsafe to geue vs for the worthynesse of thy sonne Iesus Christ our lord. Amen.



Imighty God, which hast promised to heare the petitions of them that aske in thy sonnes name: we beseeche thee mercifulli to encline thine cares to vs that haue made now our prayers and supplicaciōs vnto thee: and graunt that those thinges which we haue faythfully asked according to thy wyl, may effectually be obteyned, to the reliefe of our necessitie, and to the setting forth of thy glory, throughe Iesus Christe our Lorde. Amen.

Upō the holy dayes, yf there be no Communion, shalbe sayde all that is appoynted at the Communion, vntyl the ende of the Homelie, concluding with the general prayer, for the whole state of Christes churche militante here in earth: and one or moe of these collectes befoze rehearsed, as occasyon shal serue.

And there shalbe no celebrazion of the lordes Supper, excepte there bee a good noumbze to communicate wyth the priest, accorɔyng to hys discrecion.

And yf there be not aboue twentie persons in the Parische, of discrecion to receyue the Communion: yet there shalbe no Communion, excepte foure, or thzee at the least communicate wyth the priest. And in Cathedrall & Collegiate churches, where be many Priestes and Deacons, they shal all receyue the Communion wyth the minister euery Sondaye at the least, excepte they haue a reasonable cause to the contrary.

And to take awaye the supersticion, whiche any person hathe, or myghte haue in the bread and wyne, it shal suffice that the bread bee suche, as is vsuall to bee eaten at the Table, wyth other meates, but the beste and pureste
D.i. wheate

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to heate bread, that conueniently maye be gotten. And yf any of the bread or wine remayne, the Curate shal haue it to hys owne vse.

The bread and wyne for the Communion, shall be provided by the Curate, & the churchwardes, at the charges of the Parische, and the Parische shalbe discharged of such summes of moneye, or other dueties, which hether to they haue payde for the same, by order of theyr houses euery Sundaye.

And note, that euery Parishioner shall communicate, at the least thre tymes in the yere: of which, Easter to be one: and shal also receyue the Sacramentes, and other rytes, according to the order in this booke appointed. And perely at Easter, euery Parishioner shal reken with his Person, Vicare, or Curate, or his, or their deputie or deputies, & paye to them or hym, all Ecclesiasticall dueties, accustomedly due, then and at that tyme to be payde.



Although no ordze can be so perfectlye deny-
sed, but it may be of some, eyther for their ig-
nozaunce and infirmitie, oz els of malice and
obstinacie, misconstrued, depraued, and inter-
preted in a wrong part. And yet because bro-
therly charitie willeth, that so much as con-
ueniently may be, offences shoulde be taken awaye: there-
fore we willing to doe thesame. Whereas it is ordeyned in
the booke of common prayer, in the adminiustracion of the
Lordes Supper, that the Communicantes kneelynge
shoulde receyue the holpe Communion: whiche thyng
beeynge well mente, for a sygnificacion of the humble and
gratefull acknowledgeyng of the benefites of Chryste,
geuen vnto the woorthye receyuer, and to auoyde the
prophanacion and dysordze, whiche aboute the holy com-
munion myghte elles ensue. Leste yet thesame kneelyng
myghte be thought oz taken otherwyse, we dooe declare
that it is not ment thereby, that anye adozacion is doone,
oz oughte to bee doone, eyther vnto the Sacramentall
bzead oz wyne there bodelye receiued, oz vnto anye reall
and essenciall presence there beeyng of Chrystes naturall
fleshe and bloude. For as concernyng the Sacramen-
tall bzead and wyne, they remayne styll in theyr verye
naturall substaunces, and therefore may not be adozed, for
that were Idolatrye to be abhozred of all faythfull chri-
stians. And as concernyng the naturall bodye and bloud
of our sauour Chryste, they are in heauen and not here.
For it is agaynst the trueth of Chrystes true natural bo-
dye, to be in moe places then in one, at one tyme.

The Ministracion of Baptisme to be vled in the Churche.



It appeareth by auncient wyters,
that the Sacramente of Baptisme in the
olde tyme, was not commonlye ministred,
but at two tymes in the yeaere: at Easter,
and Whytsontyde. At which tymes it was
openly ministred, in the ptesence of all the
congregation: whiche custome (now being
growen out of vse) althoughe it can not for
many considerations be well restozed agayne, yet it is thoughte
good to folowe the same as nere as conueniently may be: where-
foze the people are to be admonished, that it is most conueniente
that Baptisme should not be ministred but vpon Sondages, and
other holy dayes, when the moste noumbze of people maye come
together, as well for that the congregation there ptesent may te-
stifye the recepyunge of them that be newlye Baptysed into the
noumbze of Christes Churche, as also because in the Baptisme
of infantes, euery man ptesent may be put in remembraunce
of hys owne profession made to God in hys Baptisme.

For whyche cause also, it is expediente that Bap-
tisme be ministred in the Englishe tongue.

Neuerthelesse (yf necessytye so re-
quyre) chyldzen maye at
all tymes be Bap-
tised at home.

(...)

D.ii.

Publique Baptis- tisme.

¶ When there are chyldzen to be Baptysed vpon the Son-
day, or holy day, the Parentes shal geue knowledge ouer-
nyght, or in the morning, afoze the beginning of Morning
prayer to the Curate. And then the Godfathers, Godmo-
thers, and people, with the chyldzen, muste be ready at the
Fonte, eyther immediately after the laste Lesson at Mo-
ninge prayer, or els immediatly after the laste Lesson at
Eueninge prayer, as the Curate by his discrecion shal ap-
poynte. And then stāding there, the Priest shal aske whe-
ther the chyldzen be Baptysed or no. If they answer, no.
Then shal the Priest saye thus.



Dearely beloued, for asmuche as all men
be conceyued and borne in synne, & that
oure Sauour Christe sayeth, none can
entre into the Kyngdome of God (ex-
cepte he be regenerate, and borne a new
of water and the holye Ghoste:) I be-
seche you to call vpon God the Father, throughe oure
Lorde Iesus Christe, that of hys bounteous mercye,
he wyl graunt to these chyldzen, that thyng which
by nature they cannot haue, that they maye be
Baptysed with water and the holy ghost,
and receyued into Christes holye
churche, and be made lyuelye
membres of thesame.

this childe

a liuelye
membre }

(...)

- 1 Cuncta aduentus
- 2 Bonitas dei q. tunc nos dignat nos ad d. p. n. s. salu. p. orare
- 3 de sacramento in p. m. t. r. / r. d. i. n. i. t. i. o. n. e
- 7 Ita qui duo in sacramento Baptismi reuincit
- (y. h. a. r. t. i. c. u. l. u. s. b. i.) Ex m. a. p. m. t. i. o. n. e
o. i. s. i. g. n. a. t. i. o. n. e. p. a. d. d. i. t. i. s. p. r. o. m. i. s. s. i. o. n. e.
A. l. i. u. i. s. a. p. p. r. i. t. M. o. r. i. p. e. r. i. t. e. t.
R. e. g. e. n. e. r. a. t. i. o. p. r. i. s. t. i. f. i. c. a. t. i. o. n. e. i. n. n. o. b. i. t. a. t. i. o. n. e.
I. n. c. o. r. p. o. r. a. t. i. o. i. n. n. o. b. i. t. a. t. i. o. n. e. i. b. i. d. e. V. o. l. o.
X. p. i. G. r. a. t. i. a. a. c. t. i. o. n. e. q. u. i. a
a. d. i. n. f. a. n. t. i. s. p. r. i. m. a. t. i. o. n. e.
G. e. n. t. i. l. i. u. m. p. r. i. m. a. t. i. o. n. e.

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Then the Priest shall saye.

¶ Let vs praye.



Almightie & everlastinge God, which of thy great mercy diddest saue Noe & his familie in the Arke, from perishing by water: & also dyddest safely leade the chyldren of Israel, thy people through the redde Sea: figuring thereby thy holy Baptisme, & by the Baptisme of thy welbeloued sonne Iesus Christe, diddeste sanctifye the floud Iordane & all other waters, to the mysticall washing awaye of sinne: we beseeche thee for thy infinite mercies, that thou wylt mercifully loke vpon these chyldren, sanctifie them & washe them with thy holy ghost, that they beyng deliuered from thy wrath, maye be receyued into the Arke of Christes Church, and beyng stedfast in fayth, ioyefull through hope, & rooted in charitie, maye so passe the waues of thys troublesome world, that finally they may come to the land of everlastinge lyfe, there to reygne wyth thee, worlde wythout ende: through Iesus Christe our Lord. Amen.



Almightie & immortal god, the ayde of al that nede, the helper of all that flee to thee for succour, the lyfe of the that beleue, & the resurrection of the dead: we cal vpon thee for these infants, that they cominge to thy holy Baptisme, maye receyue remission of theyr synnes, by spiritual regeneracion. Receiue the (Lord) as thou hast promysed by thy welbeloued sonne, saying: Aske & you shal haue, seke & you shal fynd, knocke & it shalbe opened vnto you; So geue now vnto vs that aske, Let vs that seke fynde. Open the gate vnto vs that knock, that these infantes maye enioye the everlastinge benediction of thy heauenly washinge, and may come to the eternall Kyngdom, whiche thou hast promysed by Christ our Lord. Amen.

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Then

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¶ Then shal the Priest saye heare the wordes of the Gospell,
wrytten by Saint Marke in the tenth Chapter.

Mark. x.



In a certayn tyme they brought children to Christ that he should touche them, & hys disciples rebuked those that brought them. But whē Iesus sawe it, he was displeased, and sayd vnto them: Suffre lyttle children to come vnto me, and forbid them not: For to suche belongeth the kyngdom of God. Verelye I say vnto you: whosoever doth not receyue the kyngdom of God, as a lyttle chylde, he shall not entre therein. And when he had taken them vp in hys armes, he put his handes vpon them, and blessed them.

¶ After the Gospell is read, the Minister shal make this briez exhortacion vpon the wordes of the Gospell.



Rēdes, you heare in this Gospell the wordes of our sauour Christ, that he commaunded the chylde to be brought vnto him: How he blamed those that would haue kept the fro him: how he exhorteth al mē to solow theyr innocēcie. You perceyue how by his outward gesture & dede, he declared his good wyll towarde them. For he embrased them in hys armes, he layde his handes vpon them, and blessed them: doubt not ye therefore, but earnestly beleue, that he wyl lyke wise fauourably receyue these present infantes, that he wil embrace them wyth the armes of hys mercye, that he wyll geue vnto them the blessinge of eternall lyfe, and make them partakers of hys euerlasting kyngdom. wherefore we being thus perswaded of the good will of our heauenlye father towarde these infantes, declared by his sonne Iesus Christ: & nothing doubting but that he fauourably alloweth thys charitable worke of ours, in bringinge these

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y¹ these children to his holy Baptisme: let vs saythfully
and deuoutely geue thanks vnto him, and saye.



Almightie and euerlasting God, heavenly fa-
ther, we geue thee humble thanks, that thou
hast vouchesafed to call vs to knowledge of
thy grace & fayth in thee, encrease this know-
ledge, & confirme this faythe in vs euermore: Geue thy
holy spirite to these infantes, that they maye be borne
agayne, and be made heyr^{es} of euerlastinge saluacion,
through our Lord Iesus Christ: who liueth & reigneth
with thee & the holy spirite, now & for euer. Amen.

¶ Then the priest shal speake vnto the Godfathers
and Godmothers, on this wyse.



W^e beloued frēdes, ye haue brought these
chyl dren here to bee Baptyzed, ye haue
prayed that oure Lorde Iesus Christe
would vouchesafe to receyue the to laye
hys handes vpon them, to blesse them,
to release them of they^r synnes, to geue
them the kyngdom of heauen, and euerlasting lyfe. Ye
haue heard also that our Lord Iesus Christ hath pro-
myssed in hys Gospel, to graunte all these thinges that
ye haue prayed for: which promise he for his parte wyll
moste surely kepe & performe. wherfore after thys pro-
myse made by Christ, these infantes must also faithful-
ly for they^r parte promise by you that be their suerties,
that they wyl forsake the deuyl and al his workes, and
constantly beleue Goddes holy worde, and obediently
kepe his commaundementes.

¶ Then shall the Priest demaunde of the Godfathers and
Godmothers these questions folowynge.

Doest thou forsake the deuyl and al his workes, the
bayne pompe, and glory of the worlde, wyth all coue-
touse desyres of the same, the carnall desyres of the
fleshe, so that thou wilt not folow, nor be led by them.

D.iiii.

Answer

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Answer.

I forsake them all.

Minister.

Doeſt thou beleue in God the father almightye, maker of heauē & earth: And in Ieſus Chriſt his only begotten ſonne our Lord, and that he was conceived by the holy ghoſte, borne of the vyrgyn Mary, that he ſuffered vnder Poncius Pilate, was crucified, dead, & buried, that he went downe into hel, & alſo did riſe agayn the thyrde daye: that he aſcended into heauen, & ſitteth at the right hand of God the father almightye, & from thence ſhall come agayne at the ende of the worlde, to iudge the quicke and the dead.

And doeſt thou beleue in the holy ghoſt, the holy Catholique church, the Communion of Sainctes, the remiſſion of ſynnes, the reſurrection of the fleſhe, & euerlaſtinge lyfe after death:

Answer.

All thys I ſtedfaſtly beleue.

Minister.

wylt thou be baptysed in thys fayth:

Answer.

That is my deſyre.

Then ſhal the Prieſt ſaye.



Mercyful God, graunt that the olde Adam in theſe chyldren may be ſo buried, that the newe man maye be rayſed vp in them. Amen.

Graūt that al carnal affections may dye in them, and that al thinges belonging to the ſpirite, may liue & growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie and to triumphe agaynſte the deuyl, the worlde and the fleſhe. Amen.

**Graunt that whoſoener is here dedicated to thee by
oure**

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our office & ministerie, may also be endued wyth heauyly vertues, & euerlastingly rewarded through thy mercy, O blessed lord God, who doest lyue and gouerne all thynges world without ende. Amen.

Almightie euerliuing God, whose most dearely beloued sonne Iesus Christ, for the forgeuenes of our sinnes dyd shed out of his most precious syde, both water and bloud, and gaue commaundemēt to his disciples that they should go teache al nations, and baptise them in the name of the father, the sonne, & of the holy ghost: Regard we beseeche thee, the supplications of thy congregacion, and graunt that all thy seruantes which shalbe baptised in this water, may receyue the fulnesse of thy grace, and euer remaine in the noubre of thy faythfull & electe chyldren through Iesus Christ our Lorde.

Then the Priest shal take the childe in hys handes, & aske the name, and naming the chylde shal dyppe it in the water, so it be discretely and warely done sayinge.

Name

I baptise thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And yf the chylde be weake, it shall suffice to powze water vpon it, sayinge the foresayde wordes.

I baptise thee in the name of the Father, & of the Sonne, and of the holy Ghost. Amen.

Then the Prieste shall make a crosse vpon the chyldes forehead, sayinge.

† Signe of the crosse

We receyue this childe into the congregacion of Churshes flocke, and doe sygne hym wyth the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Christ crucified, and manfully to fyght vnder hys banner agaynste synne, the worlde, and the deuyll, and

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and to continue Chyestes faythfull souldiour, and ser-
uaunt vnto hys lyues ende. Amen.

¶ Then shall the Priest saye.

Synge now derely beloued brethren, that these
chyl dren be regenerate & grafted into the body
of Chyestes congregacion: let vs geue thankes
vnto God for these benefites, & with one accorde make
our prayers vnto almighty God that they maye leade
the rest of theyr lyfe, accordinge to this beginninge.

¶ Then shalbe sayde.

Exhortat^v

¶ Our father which art in heauen. &c.

¶ Then shall the Priest saye.



Veelde thee heartie thākes most mer-
cyfull father, that it hath pleased thee
to regenerate this infant with thy ho-
ly spirite, to receyue hym for thy owne
chyl d by adopcion, and to incorporate
hym into thy holy congregacion. And
humbly we beseeche thee to graūt that
he being dead vnto sinne, and lyuing vnto righteous-
nes, and being buried with Chyste in his death, maye
crucifye the olde man, and vtterly aboly she the whole
body of sinne: that as he is made partaker of the death
of thy sonne, so he may be partaker of his resurrectiō:
so that finally wyth the residue of thy holy congrega-
cion, he may be enheritour of thyne euerlastinge kyng-
dom: through Christ our Lord. Amen.

¶ At the last ende, the Priest calling the Godfathers and
Godmothers together, shall saye thys shorte exhortacion
folowinge.

Thys

For asmuche as these chyl dren haue promised by
you to forsake the Deuyll and all hys workes,
to beleue

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to beleue in God, and to serue hym: you muste remembre that it is your partes and dueties to see that these infants be taught so soone as they shalbe able to learne, what a solemne vow, promyse, & profession they haue made by you. And that they may knowe these thinges the better, ye shal call vpon them to heare sermons: And chiefly ye shal prouide that they may learne the Crede, the Lordes Prayer, and the ten Commaundementes in the English tongue, and all other thynges, which a Christian man oughte to knowe and beleue, to his soules health: & that these chyldren may be vertuously brought vp, to leade a godly & a Christian lyfe, remembryng alwayes that Baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of our sauour Christ, & to be made like vnto him: that as he dyed and rose agayne for vs, so shoulde we whiche are baptysed, dye from synne, and rise agayne vnto ryghteousnesse, continually mortifyng all oure euill and corrupte affections, and daylye proceedinge in all vertue, and godlynes of lyuynge.

¶ The Minister shal comaunde that the chyldre be brought to the Bishop to be confirmed of him, so sone as they can saie in theyr bulgare tongue the articles of the fapth, the lordes prayer, and the .x. commaundementes, & be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expessed.

Of chem that be Bapti- sed in pryuate houses, in tyme of necessitie.

¶ The Pastours and Curates shall oft admonishe the people, that they deferre not the Baptisme of infants anye longer then the Sondaye, or other holpe daye, nexte after the chyld be bozne, vnlesse vpon a great and reasonable cause declared to the Curate and by hym approued.

And

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And also they shal warne the, that without great cause and necessitie, they baptise not chyldren at home in theyr houses. And when great nede shall compell them so to do, that then they minister it on this fashon.

First let the that be present cal vpon God for his grace, and saye the Lordes prayer, yf the tyme wyl suffre. And then one of them shall name the chylde, & dippe him in the water, or powre water vpon him, saying these wordes.

I baptise thee in the name of the Father, and of the Sonne, and of the holye Ghost. Amen.

And let them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptised, and ought not to be Baptised agayne in the Church. But yet neuerthelesse, yf the childe which is after this sorte Baptised, do after ward lyue: it is expedient that he be brought into the church, to the entent the Priest maye examine and trie, whether the childe be lawfully Baptised or no. And yf those that bringe any childe to the church do answere that he is already baptised, then shall the Priest examine them further.

By whom the chylde was Baptised:
who was present when the chylde was Baptised:
whether they called vpon God for grace and succour in that necessitie:
with what thing, or what matter they did Baptise the chylde:
with what wordes the childe was Baptised:
whether they thinke the chylde to be lawfullye and perfectly Baptised:

And yf the minister shall proue by the aunsweres of suche as brought the childe, that al thinges were done as they ought to be: Then shall not he Chyristen the chylde agayne, but shal receyue him, as one of the flock of the true Chyristian people, sayinge thus.



Certifye you, that in thys case ye haue done well, and accordinge vnto due order concerninge the Baptysing of thys chylde, whyche beyng borne in originall synne and in the wrath of God, is now by the lauer of regeneration

neration in Baptisme, receyued into the nounge of the chyldren of God, and heyres of everlastinge lyfe: for oure Lorde Jesus Chyste doeth not denye hys grace and mercy vnto suche infantes, but most louingly doth call them vnto him, as the holy gospel doeth wytnesse to our comforte, on thys wyle.



A certayne tyme they brought chyldren Mark. x.
vnto Chyste that he shoulde touche them,
& his disciples rebuked those that brought
them. But when Jesus sawe it, he was
displeased, and sayd vnto them: suffre lyttle
chyldren to come vnto me, and forbyd them not, for to
suche belongeth the kyngdome of God. Verely I saye
vnto you, whosoever doeth not receyue the kyngdome
of God as a lyttle chylde, he shall not entre therein.
And whē he had taken them vp in his armes, he put
hys handes vpon them and blessed them.

¶ After the Gospel is read, the Minister shall make this
exhortacion vpon the wordes of the Gospel.



Rendes, you heare in this Gospel the wordes
of our Saviour Chyste, that he commaunded
the chyldren to be brought vnto hym: how he
blamed those that would haue kept them fro him: how
he exhorted all men to folow their innocencie. Ye per-
ceyue how by his outwarde gesture and dede, he decla-
red his good wyl towarde them. For he embrased the
in hys armes, he layd his handes vpon them, & blessed
them: doubt ye not therefore, but earnestly beleue, that
he hath lyke wyle fauourably receyued thys presente
infante, that he hath embrased hym wyth the armes
of hys mercye, that he hath geuen vnto hym the bles-
synge of eternall lyfe, and made hym partaker of
hys everlastynge Kyngdome. wherefore we beyng
thus

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thus perswaded of the good wyll of oure heauenly father declared by his Sonne Iesus Christe towards this infante: Lette vs saythfully and deuoutely geue thanks vnto him, & saye the prayer which the Lorde himselfe taught, and in declaracion of our fayth, let vs recyte the articles conteyned in our Crede.

¶ Here the Minister wyth the Godfathers and Godmothers shall saye.

Our father which arte in heauen. &c.

¶ Then shal the Priest demaunde the name of the chylde, which beyng by the Godfathers and Godmothers pronounced, the Minister shall saye.

Doeste thou in the name of this chylde forlake the Deuyl and al his workes, the bayne pompe, and glory of the worlde, wyth al the conetous desyres of thesame, the carnall desyres of the fleshe, and not to folow, and be led by them?

Answer.

I forlake them all.

Minister.

Doeste thou in the name of thys chylde professe thys fayth, to beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his only begotten sonne our Lorde, and that he was conceived by the holy ghoſte, borne of the virgin Mary, that he suffered vnder Poncius Pilate, was crucified, dead & buryed, that he wente downe into hell, & also dyd rylse agayne the thyrde day: that he ascended into heauen, & sitteth at the ryght hand of God the father almightie: and from thence he shal come agayn at the ende of the worlde, to iudge the quicke and the dead?

And doe you in hys name beleue in the holy ghoſte. The holy Catholique Churche. The Communion of sainctes. The remission of synnes. Resurrection, and euerlastinge lyfe after death?

Answer.

All thys I stedfastly beleue.

Let

Private Baptisme.

¶ Let vs praye.



Almightie and everlastinge God heauenly father, we geue thee humble thanks, for that thou hast boughsed to call vs to the knowledge of thy grace, and fayth in thee: increase thys knowledge, & confyrme thys fayth in vs euermore: Geue thy holy spyrite to this infante, that he beyng borne agayne, and beyng made heyre of everlastinge saluacion, through our Lorde Jesus Christ, may continue thy seruaunt, and attaine thy promyse, through the same our Lord Jesus Christ thy sonne: who lieth & reygne with thee in the vnitie of the same holy spyrite everlastingly. Amen.

¶ Then shal the minister make this exhortaciō, to the God-fathers, and Godmothers.



O: asmuche as this childe hath promised by you to forsake the deuill and all his workes, to beleue in God, and to serue hym: you must remēbre that it is your parte and duetie to see that this infant be taught so soone as he shalbe able to learne, what a solemne bowe, promyse, and profession he hathe made by you, and that he maye knowe these thinges the better, ye shall call vpon hym to heare sermons: And chieslye ye shal prouyde that he may learne the Crede, the lordes Prayer, and the ten Commaundementes in the Englishe tongue, and all other thynges whyche a Christian man oughte to knowe and beleue, to hys soules health, & that this chylde may be vertuously broughte vp, to leade a godly & a Christian lyfe: Remembrynge alwaye that Baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of oure sauoure Christe, and be made lyke vnto hym: that as
he

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he dyed and rose agayne for vs: so shoulde we whiche are baptysed, dye from synne, and ryse agayne vnto ryghteousnesse, continually mortifyng all oure euyl and corrupte affections, and daylye proceedinge in all vertue, and godlynes of lyuynge.

¶ And so forth, as in Publique Baptisme.

¶ But yf they which bring the infantes to the Church, doe make an vncertayn answere to the Priestes questions, and saye that they cannot tel what they thought, dyd, or sayde in that greate feare, and trouble of mynde, (as oftentymes it chaunceth) then lette the Priest Baptise him in forme aboue wyrtten concernynge Publique Baptisme, sayynge that at the dyppinge the Chylde in the Fonte, he shal vse this forme of wordes.

Yf thou be not baptysed already. *R.* I baptise thee in the name of the Father, and of the Sonne, and of the holye Ghoste. Amen.

Confirmation wherein

is conteyned a Catechysine for

Childzen.



In the ende that Confirmation may be ministred to the moze edifyeng of such as shal receiue it (accozding to saint Paules doctrine, who teacheth that al thinges should be done in the Church to the edificacion of the same) it is thought good that none hereafter shalbe confirmed, but such as can say in their mother tongue the articles of the sayth, the Lordes prayer, and the .x. commaundementes: And can also answere to suche questions of this short Catechysine, as the Bishop (or suche as he shal appointe) shal by his discrecion appose them in. And this orde is most convenient to be obserued for dyuers considerations.

First, because that when childzen come to the yeres of discrecion, and haue learned what their godfathers and godmothers promised for them in baptysme, they may then theselues with their own mouth, & with their own consent, openly before the Church, ratifie and confirme the same: and also promise that by the grace of god, they wil euer moze endenour themselves faithfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuche as Confirmation is ministred to them that be Baptised, by imposition of handes, & prayer, they maye receiue strength, & defence againste all temptacions to sinne, and the assaultes of the world, & the Deuil: it is most mete to be ministred when childzen come to that age, partly by the frailtie of their own flesh, partly by the assaultes of the world, & the Deuil, they begyn to be in daunger to fall into sondry kindes of synne.

Thirde, for that it is agreable with the vsage of the Church in times past, wherby it was ordeined that Confirmacion should be ministred to them that were of perfect age, that thei being instructed in Christs religion, shoulde openly professe their owne sayth, and promise to be obedyente vnto the wyll of God.

And that noman shal thynke that any detriment shall come to childzen by deferryng of their Confirmation: he shal knowe for truth, that it is certeyne by Goddes worde, that childzen being baptised, haue al thynges necessary for their saluacion, and be vndoubtedly saued.

A Catechisme, that is to

**say, an instruction to be learned of euery child,
befoze he be bzoughte to be Confyrméd of the
Bisshoppe.**

Question.

What is your name?

Answer.

A. O. M.

Question.

Who gaue you this name?

Answer.

**My godfathers and Godmothers in my baptisme,
wherin I was made a membre of Christ, the childe of
God, and an enheritour of the kyngdome of heauen.**

Question.

**What did your godfathers and godmothers then
for you?**

Answer.

**They did promise and bove three thynges in my
name. Fyrst, that I shoulde forsake the deuill and all
his woorkes and pompes, the vanities of the wicked
world, and all the sinfull lustes of the flesh. Secondly,
that I shoulde beleue all the articles of the christen
fayth. And thirdbly, that I should kepe Goddes holye
will and commaundementes, and walke in thesame
all the dayes of my lyfe.**

Question.

**Doezt thou not thinke that thou art bound to be-
leue and to doe as they haue promised for thee?**

Answer.

**Yes verely. And by Gods helpe so I wil. And I her-
tely thanke our heauenly father, that he hath called
me to this state of saluacion, through Iesus Christe
our sauour. And I praye God to geue me hys grace,
that I may continue in thesame vnto my lyues ende.**

Question.

Confirmacion.

Question.

Rehearse the articles of thy beleife.

Answer.



I beleue in god the father almightie, maker of heauen and of earth. And in Iesus Christ his only sonne our Lord. whiche was conceived of the holy goste, borne of the virgyn Mary. Suffred vnder Ponce Pilate, was crucified, dead and buryed, he descended into hell. The thirde day he rose again from the dead. He ascended into heauen, and sitteth at the righte hande of God the father almightie. Fro thence he shal come to iudge the quicke and the dead. I beleue in the holy Gost. The holy Catholyke Church. The communion of saintes. The forgiveness of synnes. The resurrection of the body. And the lyfe euerlastyng. Amen.

Question.

What doest thou chiefelye learne in these articles of thy beleife?

Answer.

First, I learne to beleue in god the Father, who hath made me and al the world.

Secondly, in god the sonne, who hath redeemed me and al mankynde.

Thirde, in god the holy gost, who sanctifieth me and al the electe people of god.

Question.

You sayd that your godfathers and godmothers did promise for you that you should kepe gods commaundementes. Tel me how many there be?

Answer.

Tenne.

Question.

Whiche be they?

Answer.

The same whiche god spake in the .xx. Chapter of Exodus, sayeng: I am the lord thy God whiche
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haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other goddes but me.

ii. Thou shalt not make to thy selfe anye graven ymage, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the yearth: thou shalt not bowe downe to them, nor wooorshippe them. For I the Lorde thy God am a gealous God, and visite the synnes of the fathers vpon the chyldren, vnto the thirde and fourth generation of them that hate me, and shewe mercye vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalt not take the name of the Lorde thy God in vayne: for the Lord wil not hold him guiltlesse that taketh his name in vayne.

iiii. Remembre that thou kepe holy the sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seuenth day is the Sabboth of the lord thy god. In it thou shalt doe no maner of worke, thou and thy sonne & thy daughter, thy man seruaunt, and thy maide seruaunt, thy Catell, and the straunger that is within thy gates: for in sixe dayes the Lorde made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. wherefore the Lorde blessed the seuenth daye, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the lord thy god geueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witness agaynst thy neighbour.

x. Thou

Confirmation.

x. Thou shalt not coueite thy neyghbours house, thou shalt not coueite thy neyghbours wife, nor his seruaunte, nor hys mayde, nor his oxe, nor his asse, nor any thing that is his.

Question.

what doest thou chiefly learne by these commaundementes?

Answer.

I learne two thynges. My duetie towarde God, and my duetie towarde my neighbour.

Question.

what is thy duetie towarde God?

Answer.

My duetie towarde God is, to beleue in hym, to feare him, and to loue hym with all my hearte, with all my mynde, with all my soule, and with all my strength. To worshyp hym. To geue hym thanks. To put my whole trust in hym. To calle vpon hym. To honour his holy name, and his woord, & to serue him truely all the dayes of my lyfe.

Question.

what is thy duetie towarde thy neighbour?

Answer.

My duetie towarde my neighbour is, to loue him as my self. And to do to al me as I would they should do vnto me. To loue, honour and succour my father & mother. To honour and obey the Kyng and hys ministers. To submit my self to all my gouernours, teachers, spiritual pastours and maisters. To ordre my selfe lowly and reuerently to all my betters. To hurt no bodye by woorde nor dede. To bee true and iust in all my dealyng. To beare no malice nor hatred in my hearte. To kepe my handes from picking and stealyng, and my tongue from euill speakyng, lying and flaundering. To kepe my bodye in temperaunce, sobernes, and chastitie. Not to couet, nor desyre other

p.iii.

mens

Confirmacion.

mens goodes. But learne and labour truely to geat
inyne own liuing, and to doe my dutie in that state of
lyfe, vnto which it shal please God to cal me.

Question.

My good childe knowe this, that thou art not able
to doe these thynges of thy selfe, nor to walke in the
commaundementes of god, and to serue hym, without
his special grace, which thou must learne at al times
to cal for by diligent prayer. Let me heare therefore if
thou canst say the Lordes prayer:

Answer.



Our father, whiche art in heauen, halloved
be thy name. Thy kyngdom come. Thy wil
be done in earth as it is in heauen. Geue vs
thys daye our daylye bread. And forgeue vs
our trespasses, as we forgeue them that trespass a-
gaynst vs. And leade vs not into temptacyon. But
delyuer vs from euil. Amen.

Question.

What desirest thou of god in thys prayer:

Answer.

I desire my lord god our heauenly father, who is the
geuer of all goodnes to sende hys grace vnto me and
to al people, that we may worship hym, serue him, and
obey hym as we ought to doe. And I pray vnto God,
that he wil sende vs all thynges that be nedeful both
for our soules and bodies. And that he wil be merciful
vnto vs and forgeue vs our synnes: and that it wyl
please hym to saue and defende vs in all daungers
gostly and bodily: And that he will keepe vs from all
synne and wyckednes, and from our gostly enemy, and
from euerlastyng death. And thys I truste he wil doe
of hys mercy and goodnes, throughe oure Lorde Iesu
Christ. And therefore I saye, Amen. So be it.

So sone as the children can say in theyr mother tongue, the
artycles of the fayth, the Lordes prayer, the .x. Commaun-
dementes: and also can answer to such questios of this short
Catechisme

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Confirmacion.

Cathechisme, as the Bishop (or such as he shal appoynt)
shall by his discrecion appose them in: then shall they be
brought to the Bishoppe by one that shalbe hys Godfa-
ther, or Godmother, that euery childe may haue a witnes
of his confirmacion.

¶ And the Bishop shall confyrm them on this wise.

Confirmacion.

Our helpe is in the name of the Lorde.

Answer.

which hath made both heauen and earth.

Ministre.

Blessed is the name of the Lorde.

Answer.

Hencefurth world without ende.

Ministre.

Lord heare our prayer.

Answer.

And let our crye come to thee.

¶ Let vs pray.



Almightie and euerliuing God, who hast
vouchesafed to regenerate these thy ser-
uauntes by water and the holy gost, & hast
gyuen vnto them forgyuenes of al their
sinnes: strengthen the we beseeche thee (O
Lord) with the holy gost the comforter, and daylye en-
crease in them thy manifold gyftes of grace: the spirite
of wisdom and vnderstanding, the spirite of counsell
and gostly strength, the spirite of knowledge and true
godlines: and fulfill them (O Lord) with the spirite of
thy holy feare. Amen.

Then the Bishoppe shal laye his hande vpon euery childe
seuerally, saying.

Defende, O Lorde, this childe with thy heauenlye
grace, that he may continue thynne for ever, and daylye
encrease in thy holye spirite more and more, vntyll he
come vnto thy everlasting kingdome. Amen.

P.iii.

Then

Confirmation.

Then shall the Bisshop saye.

Let vs praye.



Almighty everliuing god, whiche makeste vs both to will, and to doe those thynges that be good & acceptable vnto thy Maie-
tie: we make oure humble supplications vnto thee for these children, vpon whom (after the example of thy holy Apostles) we haue laid our handes, to certifie them (by this signe) of thy fauoure, and gracious goodnes toward them: let thy fatherly hand, we beseeche thee euer be ouer them, let thy holy spirite euer be with thē, and so leade them in the knowledge and obedience of thy word, that in the end they may obtaine the everlasting life: through our lord Iesus Christ, who with thee and the holy gost lyueth and reigneth one God, worlde wythout ende. Amen.

Then the Bisshoppe shal blesse the children, thus saying.

The blessing of god Almighty, the father, the sonne, and the holy gost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Parische, or some other at his appoyntment, shal diligently vpo Sondaies, & holy daies half an houre before Euen-song, openly in the Church instruct and examyn so many children of his parische sent vnto him, as tyme wil serue, & as he shal thinke couenient, in some part of this Catechisme.

And all Fathers, Mothers, Maisters, and Dames, shal cause theyr chyldren, seruauntes, and prentises (whiche haue not learned theyr Catechisme) to come to the church at the time appoynted, and obediently to heare, & be ordered by the Curate, vntil such tyme as they haue learned al that is here appoynted for them to learne. And whēsoener the Bisshop shal geue knowledge for chyldre to be brought afore him to any couenient place, for theyr confirmation: Then shal the Curate of euery parische either bryng or send in wryting, & names of al those children of his parische, which can say the Articles of their fayth, the Lordes praier, & the .x. commaundementes: & also how many of thē can aunswere to thother questions contained in this Catechisme.

And there shal none be admitted to the holy Communion, vntil such tyme as he can say the Catechisme and be confirmed.

The

The fourme of solem- nizacyon of Matry- monye.

First the bannes must be asked thzee seuerall Sondages, or holy dayes, in the seruice tyme, the people beyng present after the accustomed maner.

And if the persons that woulde be maryed dwell in diuers Parishes, the bannes must be asked in both Parishes, and the Curate of thone Parsh shall not solemnize Matrimonie betwixt them, without a certificat of the bannes, beeyng thysle asked from y Curate of the other Parsh. At the daye appoynted for Solemnizacyon of Matrimonye, the persones to be maryed shall come into the bodye of the churche, with theyr frendes and neyghbours. And there the Priest shall thus saye.

Dearely beloued frendes, we are gathered together here in the syght of God, and in the face of hys congregacyon, to ioyne together thys man and thys womanne in holy matrimonie, whiche is an honorable estate instituted of god in Paradise, in the tyme of mans innocency: signifying vnto vs the mystical vnion, that is betwixte Chryst & his Church: which holy estate Chyste adourned and beautified wyth his presence and firste miracle that he wroughte in Cana of Galilee, and is commended of saint Paul to be honourable among al men, and therefore is not to be enterprised, nor taken in hande vnadvisedly, lightly or wantonly, to satisfie mens carnall lustes, and appetites, lyke brute beastes that haue no vnderstandynge: but reuerentlie, discretely, aduisedly, soberly, & in the feare of god: Duely cōsidering the causes for whiche Matrimony was ordained. One was the procreaciō of childre, to be broughte vp in the feare and nourtur of the lord, and praise of god. Secondly, it was ordeined for a remedye agaynst synne, and to auoide

Of Matrimony.

auoyde fornicacion, that such persons as haue not the gift of continencie, might marve, and kepe themselves vndefyled membres of Christes bodie. Thirde ye, for the mutuall societie, helpe and counforte, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present, come now to be ioyned. Therefore, if any man can shewe any iust cause, why they maye not lawfully be ioyned together: let hym now speake, or elles hereafter for ever holde his peace.

And also speakyng to the persones that shalbe married, he shall saye.

I require and charge you (as you wil answere at the dreadful day of iudgemēt, whē the secretes of al hartes shall bee disclosed) that if either of you doe knowe any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as bee coupled together otherwayes then gods word doth allowe, are not ioined together by god, neither is their Matrimonye lawfull.

At whiche daye of mariage if any man doe allege and declare any impediment why thei may not be coupled together in Matrimony, by gods law or the lawes of this Realme: and wyl be bounde, and sufficient suerties with him, to the parties, or elles put in a caucion to the full value of such charges as the persons to be married doeth susteine to proue his allegacion: thē the Solemnizacion must be deferred vnto such tyme as the trueth be tryed. If no impediement be alleged, then shal the Curate saye vnto the man.

Wilte thou haue this woman to thy wedded wyfe, to lyue together after gods ordinaunce in the holy estate of Matrimonye: wilt thou loue her, comfort her, honour, and kepe her, in sickenes, and in health: And forsakynge al other, kepe thee only to her so longe as you both shal lyue:

The man shal aunswere.

I wyll.

Then

Of Matrimonic.

Then shal the priest saye to the woman.

N. Wylte thou haue this man to thy wedded houbande. To lyue together after goddes ordinaunce, in the holy estate of matrimonye: wylte thou obey hym and serue hym, loue, honoꝝ and kepe him, in sickenes and in health, and forsakyng all other kepe thee onely vnto hym, so long as you both shal lyue:

The woman shall answere.

I Wyll.

Then shal the Minister say.

Who geueth this woman to be married vnto this mā:

And the minstre receiuing the woman at her father oz frendes handes: shal cause the man to take the woman by the ryght hande, and so either to geue their trowth to other. The man first sayng.

I. N. take thee **N.** to my wedded wyfe, to haue and to holde from this day foꝛeward, foꝛ better, foꝛ worse, foꝛ richer, foꝛ poozer, in sickenes & in health, to loue and to cherish, til death vs depart, accordynge to Goddes holy ordynaunce: And therto I plight thee my trowth.

Then shal they loose theyꝝ handes, and the woman takynge again the man by the ryght hande shall saye.

I. N. take thee **N.** to my wedded husbande, to haue and to holde from thys day foꝛwarde, foꝛ better, foꝛ worse, foꝛ richer foꝛ poozer, in sickenes and in health, to loue, cherish, and to obeye, till death vs departe, according to gods holy ordynaunce: And thereto I geue thee my trowth.

Then shal they agayne loose their handes, and the man shal geue vnto the woman a ryng, laying the same vpon the boke with the accustomed duty to the priest and clerke. And the priest taking the ring, shal delyuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by y^e priest, shal say.

With this ryng I thee wedde: with my body I thee worship: and with all my worldely goodes I thee endowe. In the name of the father, and of the sonne, and
of the

Of Matrimonic.

of the holy gost. Amen.

¶ Then the man leauing the ryng vpon the fourth syn-
ger of the womans left hand, the Ministre shall saye.

¶ Let vs praye.



Eternall God, creatour and preseruer of all
mankind, geuer of al spirituall grace, the auc-
tour of euerlasting life: Send thy blessing vpon
these thy seruantes, this man and this woman,
whom we blesse in thy name, that as Isaac and Re-
becca liued faithfully together: so these persones may
surely perfourme and kepe the bove and couenaunt
betwixt them made: whereof this ryng geuen and re-
ceiued, is a token and pledge, and may euer remaine in
perfect loue and peace together, and liue according to
thy lawes: through Iesus Christ our Lord. Amen.

¶ Then shall the Priest ioyne theyr righthandes
together and say.

Those whom God hath ioyned together, let no man
put asunder.

¶ Then shall the Minister speake vnto the people.

¶ As muche as M. and W. haue consented toge-
ther in holy wedlocke, and haue witnessed the
same before God and this compaignie, and there-
to haue geue and pledged their trouthe either to other,
and haue declared the same by geuing and receiuing of
a ryng, and by ioynnyng of handes: I pronounce that
they bee man and wyfe together. In the name of the
father, of the sonne, and of the holy gost. Amen.

¶ And the Ministre shall adde this blessing.

God the father, God the sonne, God the holye gost,
blesse, preserue, and kepe you: the Lorde mercifullye
with his fauour looke vpon you, and so fill you with
all spirituall benediction and grace, that you maye so
liue together in thys lyfe, that in the worlde to come,
you may haue lyfe euerlasting. Amen.

Then

Of Matrimonye.

¶ Then the Ministers or Clerkes going to the Lordes table,
shall say or syng, this Psalm following.



Blessed are all they that feare the lord: and
walke in his wayes.

Beati om-
nes. Psa.
cxxxviii.

For thou shalt eate the labour of thy
hādes: O wel is the, & happy shalt thou be.

Thy wyfe shall be as the fruitfull vyne:
vpon the walles of thy house.

Thy children like the Olive braunches: rounde a-
bout thy table.

Lo, thus shall the mā be blessed: that feareth the lord.

The lord from out of Sion, shall blesse the: that thou
shalt see Hierusalem in prosperitie, al thy life long.

Yea, that thou shalt see thy chyldrens chyldren: and
peace vpon Israell.

Glorie be to the father. &c. As it was in the. &c.

¶ Or els this Psalm following.



¶ O be merciful vnto vs and blesse vs: and
shewe vs the lyght of hys countenance,
and be mercifull vnto vs.

Deus mi-
seretur.
Psa. lxxvii.

That thy way may be knowe vpon the
earth: thy saving health among al naciōs.

Let the people prayse thee (O God:) yea let all the
people prayse thee.

O let the nations reioice and be glad: for thou shalt
iudge the flocke righteously, and gouerne the nations
vpon the earth.

Let the people prayse thee (O God) let all the peo-
ple prayse thee.

Then shall the earth bryng forth her encrease: and
God, even our God, shall geue vs his blessing.

God shall blesse vs, and all the endes of the world
shall feare him.

Glorie be to the father. &c. As it was in the. &c.

¶ The Psalm ended, and the man and the woman knelyng
afore the Lordes table: the priest standyng at the table, and
turning his face towarde them, shall saye.

Lo: De

Of Matrimony.

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Ministre.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacyon.

Answer.

But delyuer vs from euil. Amen.

Ministre.

O Lorde saue thy seruante : and thy handemayde.

Answer.

Whiche put their trust in thee.

Ministre.

O Lorde sende them helpe from thy holy place.

Answer.

And euermore defende them.

Ministre.

Be vnto them a towre of strength.

Answer.

From the face of theyr enemye.

Ministre.

O Lorde heare our prayer.

Answer.

And let our crye come vnto thee.

The Ministre.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy seruantes, and sowe the sede of eternal lyfe in theyr myndes, that whatsoener in thy holy worde they shall profitably learne, they may indeede fulfyll the same. Loke **O** Lorde mercyfully vpon them from heaue, and blesse them. And as thou biddest sende thy blessing vpon Abraham and Sara to theyr great comfort: so vouchesafe to sende thy blessing vpon these thy seruantes, that they obeying thy wyl, and alway beyng in safetie vnder thy protection, may abide in thy loue vnto theyr liues ende, throughe Iesu Christ our Lorde. Amen.

Thys

Of Matrimonic.

This prayer next folowing shalbe omitted, where the woman is past child birth.

Merciful lord and heauenly father, by whose gracious gift mākind is encreased: we beseeche the assist with thy blessing these two persons, that they may both be fruitful in procreation of children, & also liue together so long in godly loue & honestie, that they may see theyr chyldrens chyldren, vnto the third and fourth generacion, vnto thy prayse and honor: through Iesus Christe our Lorde. Amen.

God, whiche by thy mighty power hast made all thinges of naught, whiche also after other thynges set in ordre, didst appoynt that out of man (created after thine owne ymage and similitude) woman should take her beginning, and knitting them together didst teache that it should neuer be lawfull to put asunder those, whom thou by matrimonic hadst made one: O god which hast consecrated the state of matrimonic, to such an excellent mysterye, that in it is signified & represented the spirituall mariage & vnitie betwixt Christ and his church: Loke mercifully vpon these thy seruantes, that both this mā may loue hys wife, according to thy woord (as Christe did loue hys spouse the church who gaue himselfe for it, louyng & cherishing it euen as his owne fleshe.) And also that this woman may be louyng & amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnes, sobrietie and peace, be a follower of holy and godly matrones: O lord blesse them both, and graunte them to inherite thy euerlastyng kyngdome: through Iesus Christe our Lorde. Amen.

¶ Then shal the priest say.

Almightie God, whiche at the begynnyng dyd create our fyrst parentes Adam and Eue, & did sanctifie & ioine thē together in mariage: powre vpon

hif }
Matr.

Matrimoniu est copulatio maris et feminae in carnem una, licita, ex ordine et
in perpetuum. Doi. in laetitia coniugii, Regni utriusque maris.

Of Matrimonie.

vpon you the richesse of hys grace, sanctifie and blesse you, that ye may please hym both in body & soule, and liue together in holy loue, vnto your liues ende. Amē.

¶ Then shal begyn the communion, and after the gospell shalbe sayd a sermō, wherein ordinarily (so oft as there is any marriage) the office of a man and wyfe shalbe declared, accoꝝdyng to holy scripture: or yf there be no sermon, the minister shal reade this that foloweth.

All ye which be married, or which entēde to take the holy estate of matrimonie vpon you: heare what holy scripture doth say, (as touching the dutie of husbādes towarde their wiues) and wyues towarde theyꝝ husbādes. Saincte Paul (in hys Epistle to the Ephesiāns the fifth Chapter) doth giue this commaundement to all married men.

Ye housbandes loue your wyues, euen as Christe loued the churche, and hath geuen hymselfe for it, to sanctifye it, purgynge it in the fountayne of water, through thy word, that he might make it vnto hymselfe, a glorious cōgregation, not hauing spot or wrinkle, or any such thyng, but that it shoulde be holy and blameles. So menne are bound to loue theyꝝ owne wyues as their owne bodyes. He that loueth his own wyfe loueth hymselfe. For neuer did any man hate his own flesh, but nourisheth and cherisheth it, euen as the Lorde doeth the congregation, for we are members of hys body, of his flesh, and of hys bones.

For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wife, and they two shalbe one flesh. This mystery is great, but I speake of Christ and of the congregation. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as hymselfe.

Colo., iiii. Likewise the same saincte Paul (writing to the Colossians) speaketh thus to al men that be married. Ye men loue your wiues, and be not bitter vnto them.

1. Pet., iiii. Heare also what saint Peter thapostle of Christe, whiche was hymselfe a married man (sayeth vnto all men

Of Matrimonie.

men that are married. Ye husbandes dwel wyth youre wyues accordyng to knowledge: Geuyng honoure vnto the wyfe as vnto the weaker vessel, and as heyres together of the grace of lyfe, so that youre prayers bee not hyndred.

¶ Hether to ye haue hearde the duetie of the husbande toward the wyfe.

¶ Now lyke wyse ye wyues heare & learne your duetie towardes youre husbandes, euen as it is playnely set forth in holy scripture.



Saincte Paule (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submitte your selues vnto your owne husbandes as vnto the Lorde: for the husbande is the wyues head, euen as Christe is the head of the Church. And he is also the sauour of the whole body. Therfore as the churche or congregacion, is subiect vnto Christ: so lyke wyse let the wyues also bee in subiection vnto theyr owne husbandes in all thinges. And agayn he saith: Let the wife reuerence her husband. And (in his Epistle to the Collossians) Saincte Paule geueth you this shorte lesson. Ye wyues submyt youre selues vnto your owne husbandes, as it is conuenient in the Lorde. Ephes. v.



Saincte Peter also doeth instruct you very goodly, thus saying: Let wyues be subiect to theyr owne housbandes, so that yf any obeye not the word, they may be wone wythout the worde, by the couersaciō of the wyues, while they behold your chaste couersacion coupled with feare, whose apparel let it not be outward, with brydded heere & trimming aboute with golde, eyther in puttinge on of gorgeous apparel: but let the hydde mā which is in the heart, be without al corruption, so that the spirite be milde and quiete which is a precious thinge in the syght of God. i. Petr. iii

The visitacion of the sycke.

For after this maner (in the olde tyme) dyd the holye women which trusted in God apparel them selues beinge subiect to theyr owne husbands: as Sara obeyed Abraham callynge him Lord, whose daughters ye are made doyng wel, & being not dismaide with any feare.

The newe married persons (thesame daye of theyr mariage) muste receyue the holy Communion.

The ordre for the
visitation of the Sicke.

The priest entring into the sicke persons house, shall saye.
Peace be in thys house, and to all that dwell in it.

When he commeth into the sycke mans presence, he shall saye, knelynge downe.



Remembre not Lorde our iniquities, nor the iniquities of oure forefathers. Spare vs good Lorde, spare thy people, whom thou hast redemed with thy most precious blood, and be not angry wyth vs for ever.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Oure father which art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euyll. Amen.

Ministre.

O Lorde saue thy seruaunte.

Answer.

whych putteth hys trust in thee.

Ministre.

Sende hym helpe from thy holy place.

Answer.

And evermore mightely defende hym.

Ministre.

Let

The Visitation of the sycke.

Let the enemy haue none aduantage of hym.

Answer.

For the wycked approche to hurte hym.

Ministre.

Be vnto hym O Lorde a strong towre.

Answer.

From the face of hys enemy.

Ministre.

Lord heare our prayers.

Answer.

And let our crye come vnto thee.

Ministre.

O Lord loke down from heauen, behold, visite and releue this thy seruaunt: Loke vpon hym with the eyes of thy mercy, geue him cōforte, and sure confidence in thee: Defende hym from the daunger of the enemy, and kepe hym in perpetual peace and safetie: through Iesus Christ our Lorde. Amen.

Care vs almightie and most mercifull God, and sauiour. Extend thy accustomed goodnes to thys thy seruaunte whiche is greued with sicknesse: Visite him, O Lorde as thou diddeste visite Peters wues mother, and the Captaines seruaunt. So visite and restore vnto thys sycke person his former health (yf it be thy will) or els geue hym grace so to take thy visitacion, that after this painfull life ended, he maye dwel with thee in lyfe euerlastyng. Amen.

Then shall the Minister exhorte the sycke person after this fourme or other lyke.

Dearely beloued, know this that almightie god is the lord of lyfe and death, & ouer al thinges to them pertainyng, as youth, strength, health, age, weakenesse, and syckenesse: wherfore whatsoeuer your sicknes is, knowe you certainly, that it is gods visitacion. And for what cause soeuer this sicknesse is sente vnto you: whether it be to trie youre patience

¶.ii. for

The visitacion of the sicke.

for the example of other, and that your fayth maye be found in the day of the lord laudable, glorious, and honorable, to the encrease of glory, and endelesse felicitie. Or els it be sent vnto you to correct & amende in you, whatsoeuer doth offend the eyes of our heauenly father: know you certaynly, that yf you truly repent you of your sinnes, and beare your sickenes patientlye, trusting in gods mercy for his dere sonne Iesus Christes sake, and render vnto him humble thanks for his fatherly visitacion, submitting your selfe wholly to hys wil: it shal turne to your profit, and helpe you forward in the ryght waye that leadeth vnto everlasting lyfe.

If the person visited be very sicke, then the curate may ende hys exhortacion in thys place.

Take therefore in good worth the chastement of the Lorde: For whom the Lorde loueth, he chastiseth. Yea (as Saincte Paule sayeth) he skourgeth euerye sonne which he receiueth: yf you indure chastisement, he offereth himselfe vnto you as vnto hys owne chyl- dren. What sonne is he that the father chastiseth not? If ye be not vnder correccion (whereof all true chyl- dren are partakers) then are ye bastardes and not chil- dren. Therefore, seing that whan oure carnal fathers dooe correcte vs, we reuerentlye obeye them: Shall we not nowe muche rather be obediente to oure spiritual father, and so liue? And thei for a fewe daies do chastise vs after their owne pleasure, but he dooeth chastise vs for our profit: to the intente he may make vs parta- kers of hys holynes. These wordes, good brother, are Goddes wordes, and wrytten in holy scripture for oure counforte and instructyon, that we shoulde pa- riyently and with thanks geuinge, beare our heauenly fathers correccyon, whanloener by any maner of ad- uersytie it shall please hys gracyous goodnesse to by- site vs. And there shoulde bee no greater counforte to
Chrystian

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The visitacion of the sycke.

Christian persons, then to be made lyke vnto Christ by sufferinge pacientlye aduersities, troubles, and sykenesses. For he hymselfe went not by to ioye, but fyrste he suffered payne: he entered not into hys glory, before he was crucified. So truely our waye to eternal ioye, is to suffre here with Christ, and our doore to entre into eternall lyfe, is gladlye to dye with Christe, that we may rylse agayne frō death, & dwel with him in euerlasting lyfe. Now therfore taking your sicknesse, which is thus profytable for you, pacientlye: I exhorte you in the name of God, to remēbre the profession whych you made vnto God in your Baptisme. And for asmuche as after thys lyfe, there is accompte to bee geuen vnto the righteous iudge, of whom al must be iudged without respect of persons: I requyre you to examine youre selfe, & your state, bothe towarde God and man, so that accusing and condemnynge youre selfe for youre owne faultes, you may fynd mercy at oure heauenly fathers hand for Christes sake, and not be accused and cōdemned in that feareful iudgemēt. Therfore I Chal shortly rehearse the articles of our fayth, that ye may know whether you do beleue, as a Christiā mā should, or no.

¶ Here the minister chal rehearse the articles of the fayth, sayinge thus.

Doeſt thou beleue in God the father almightye?

¶ And so forth as it is in Baptisme.

¶ Then shall the Minister examine whether he be in charitie with al the world: Exhortinge him to forgeue frō the botome of his heart, al persons that haue offended hym: & yf he haue offended other, to aske them forgeuenes: And where he hath done iniurie or wrong to any mā, that he make amendes to the vttermoſt of his power. And yf he haue not afore disposed hys goodes, let him then make his wyl. But men must be ofte admonished that they sette an ordre for theyr tempozall goodes & landes, whan they be in health. And also declare his debtes, what he oweth, & what is owing vnto him, for discharging of his conscience and quietnesse of hys executours.

A.iii.

¶ These

The visitacion of the sicke.

These wordes before rehearsed, may be sayd before the Minister beginne his prayer, as he shal see cause.

The minister may not forgeat, nor omitte to moue the sicke person, (and that most earnestly) to lyberalitie towarde the poore.

Here shal the sicke person make a special confessiō, yf he feeles his conscience troubled wyth any weyghtie matter. After which confession, the Priest shal absolue hym after thys sorte.



Our lord Iesus Christ, who hath lefte power to his church to absolue al sinners, which truely repent and beleue in hym, of his greate mercy forgene thee thine offences: and by his aucthoritie committed to me, I absolue thee from al thy synnes, in the name of the father, and of the sonne and. &c. Amen.

And then the Priest shal saye the Collect folowynge.

Let vs praye.



Most mercyfull God, whiche according to the multitude of thy mercies, doest so put away the synnes of those which truelye repent, that thou remembrest them no more: open thy eye of mercy vpon this thy seruaunt, who most earnestlye desyareth pardon and forgivenes: Renue in hym moste louinge father, whatsoeuer hath bene decayed by the fraude & malice of the deuyl, or by his owne carnal wil and fraynes: preserue & continue this sicke membre in the vnitie of thy church, confidre his contricion, accept his teares, assuage his payne as shal be sene to thee most expedient for him. And forasmuch as he putteth hys ful trust onely in thy mercy, Impute not vnto him hys former synnes, but take hym vnto thy fauoure: through the merites of thy most dearely beloued sonne Iesus Christe. Amen.

Then the Minister shal saye thys Psalme.

In

The visitacion of the sycke.

In thee O lord haue I put my trust, let me ne- In te dos
mine
sperau. i
psal. xxi
uer bee put to confusiō: but rydde me, & delyuer
me into thy ryghteousnesse, encline thine eare
vnto me, and saue me.

Be thou my strong holde (whereunto I may alway
resorte:) thou hast promysed to helpe me, for thou arte
my house of defence and my castell.

Delyuer me (O my God) out of the hand of the vn-
godly: out of the hande of the vnrighteous and cruell
man.

For thou (O lord God) art the thyng that I longe
for: thou art my hope euen fro my youth.

Through thee haue I been holden vp euer sence I
was borne: thou arte he that toke me oute of my mo-
thers wombe, my prayse shall alwaye be of thee.

I am become as it were a monster vnto manye: but
my sure trust is in thee.

O let my mouth be fylled with thy prayse: (that I
may syng of thy glory) and honour all the daye longe.

Caste me not awaye in the tyme of age: forsake me
not when my strength fayleth me.

For myne enemies speake agaynst me, & they that lay
waite for my soule, take their counsayl together, say-
inge: God hath forsaken hym, persecute hym, and take
hym, for there is none to delyuer hym.

Go not farre fro me, O God: my God, haste thee to
helpe me.

Lette them be confounded and peryshe, that are a-
gaynst my soule: let them be couered wyth shame and
dishonour, that seke to do me euill.

As for me, I wyll patiently abyde alwaye: and wyll
prayse thee more and more.

My mouth shall dayly speake of thy righteousness
and saluacion: for I knowe no ende thereof.

I wyl go forth in the strength of the Lord God: and
wyl make mencion of thy righteousness onely.

A.iii.

Thou

The visitacion of the sicke.

Thou (O God) hast taught me from my youth vntyll now: therefore I wyll tell of thy wonderous woorkes.

Forlake me not (O God) in myne olde age, when I am gray headed: vntill I haue shewed thy strengthe vnto thys generacion, and thy power to al them that are yet for to come.

Thy ryghteousnes (O god) is very high, and greate thynges are they that thou hast done: O God who is lyke vnto thee?

O what great troubles and aduersities haste thou shewed me: and yet diddest thou turne and refresh me, yea and broughteste me from the depe of the yearth agayne.

Thou hast brought me to great honour: and comforted me on euery syde.

Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrumente of musicke: vnto thee wyll I singe vpon the harpe, O thou holy one of Israel.

My lippes wil be faine, when I syng vnto the: and so wyl my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame, that seke to do me euill.

Glorie be to the father, and to the sonne and to the holy gost.

As it was in the begynning, is now and euer shall be world without ende. Amen.

Addinge thys.



Sauour of the world, saue vs, whiche by thy crosse & precious bloud hast redeemed vs, helpe vs we beseeche thee O God.

Then

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The visitacion of the sycke.
Then shal the minister saye.



THE almightie Lorde, which is
a moſte ſtronger tower to all the
that putte theyr truſt in hym, to
whom all thynges in heauen, in
earth, and vnder earth, do bowe
and obeye: be nowe & euer more
thy defence, & make thee knowe
and feele, that there is no other
name vnder heauen geuen to
manne, in whome, and throughe whome, thou
mayeſt receyue health and ſaluacion, but
onely the name of oure Lorde
Jeſus Chriſte.
Amen.

The Communion

of the Sicke.



AS much as all mortal men be subiect to many sodayn perilles, diseases and sickenelles, & euer vncertayne what time they shal depart out of this lyfe: Therfore, to thintent they may be alwayes in a readinesse to dye, whensoever it shal please almighty God to call them, the Curates shal diligentlly from tyme to tyme, but speciallly in the plague tyme, exhorzte theyr parishioners, to the oft receyvinge in the church of the holye communion of the body and bloud of our sauour Christ. Which (yf they do) they shal haue no cause in theyr sodaine visitacion to be vnquieted for lacke of the same: but yf the sycke person be not hable to come to the church, and yet is desyrous to receyue the communion in hys house, the he must geue knowledg ouernyght, or els early in the morninge to the Curate, signyfyinge also howe manye be appointed to communicate wyth hym. And hauinge a conuenient place in the sycke mans house, where the Curate maye reuerently minister, and a good nombze to receyue the communion wyth the sycke personne wyth al thinges necessarye for thesame, he shal there minister the holye communion.

The Collecte.



Almighty euerlyuing God, maker of mankynde, whyche doest correcte those whome thou doest loue, and chastiseste euerye one whom thou doest receyue: we beseeche thee to haue mercy vpon this thy seruauent visited wyth thy hande, and to graunte that he maye take hys sykenesse patiently, and recouer hys bodely health (yf it be thy gracious wyll) and whensoever hys soule shal departe from the body, it may be wythout spot presented vnto thee: Through Iesus Christe our Lorde. Amen.

The

The Communion of the sycke.

The Epistle.

Manne despise not the correction of the Lord, Hebr. xii
neither fayne when thou art rebuked of him:
For whom the Lord loueth, him he correcteth,
yea and he scourgeth euerye sonne, whome he recey-
ueth.

The Gospell.

Verely verely I saye vnto you, he that heareth Iohn. v.
my worde, and beleueth on him that sente me,
hath euerlasting lyfe, and shall not come vnto
damnacion, but he passeth from death vnto lyfe.

At the tyme of the distribucion of the holy Sacrament, the
Priest shal fyrst receyue the Communion himself, and after
minister vnto them that be appointed to communicate wyth
the sycke.

But yf any mā, either by reason of extremitie of sykkenes, or
for lacke of warning in due tyme to the Curate, or for lacke
of cōpany to receyue with him, or by any other iust impedi-
ment, do not receyue the Sacrament of Chyistes body and
bloud: then the Curate shal instruct him, that yf he do true-
ly repent him of his synnes, & stedfastly beleue that Iesus
Chyist hath suffred death vpon the crosse for him, & shed his
bloud for his redemption, earnestly remembryng the bene-
fytes he hath therby, and geuing him heartie thākes ther-
foze, he doeth eate & drinke the body and bloud of our Sa-
uiour Chyist, profitably to his soules health, althoughe he
doe not receyue the Sacrament with hys mouth.

When the sicke person is visited, and receiueth the holi com-
munion all at one tyme, then the priest for more expedicion
shal cut of the fourme of the visitaciō at the Psalme. In thee
O Lord haue I put my trust, and go strenght to the communion.

In the tyme of plague, Swette, or suche other lyke conta-
gious tymes of sykkenesses or dysleases, when none of the
parryshe or neyghbours can be gotten to communicate wyth
the sycke in theyr houses, for feare of the infection, vpo spe-
cial request of the diseased, the minister maye alonly comu-
nicate wyth hym.

The

The ordre for the Buriall of the dead.

¶ The Priest meting the corpes at the Churchstyle, shal say: Or els the Priestes and clerkes shal singe, and so go eyther vnto the church, or towardes the graue.

Iohn, xi.



I Am the resurrection and the lyfe (sayth the Lord) he that beleueth in me, yea, though he were dead, yet shall he lyue. And whoso-
euer lyueth and beleueth in me: shal not dye
for euer.

Iob, xix.



I Knowe that my redeemer lyueth, and that
I shal ryse out of the earth in the last day,
and shalbe couered again with my skynne,
and shall see God in my fleshe: yea, & I my
selfe shall beholde hym, not with other, but
wyth these same eyes.

i. timo, vi

Iob, i.



We brought nothing into this world, nether
may we cary any thing out of this world.
The Lord geueth, and the Lord taketh a-
way. Euen as it pleaseeth the Lorde, so co-
meth thynges to passe: blessed be the name
of the Lord.

¶ When they come at the graue, whyles the corpes is made ready to be laide into the earth, the Priest shal say, or the priest and clerkes shall synge.

Iob, xix.



M An that is borne of a womanne hath but a
shorte tyme to lyue, and is full of misery: he co-
meth vp & is cut downe like a floure, he flieth
as it were a shadowe, and neuer continueth
in one staye. In the middeste of lyfe we bee in death: of
whom may we seke for succoure but of thee, O Lorde,
which for our synnes iustly arte displeased: yet O lord
God mooste holy, O Lorde mooste mightie, O holy and
moost mercyfull sauour, deliuer vs not into the bitter
paynes

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At the buriall of the dead.

paynes of eternall death. Thou knowest lord the secretes of our heartes, shut not by thy merciful eyes to our prayers: But spare vs lord moste holy, O God most mightie, O holy and merciful sauour, thou most worthy iudge eternall, suffre vs not at our laste houre for any paynes of death, to fall from thee.

¶ Then while the earth shalbee cast vpon the body, by some standyng by, the priest shal saye.



As muche as it hath pleased almightie god of his great mercy to take vnto hymselfe the soule of our dere brother here departed, we therfore committe his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternal lyfe, through our lord Iesus Chryst: who shal chaunge our vile body that it maye be lyke to hys glorious body, accordyng to the myghtie working whereby he is able to subdue all thynges to hymselfe.

¶ Then shalbe sayd oꝛ song.



I heard a voyce from heauen, saying vnto me: wyte from hencefurth, blessed are the dead which die in the lord. Euen so sayeth the spirite, that they rest from their labours.

¶ Then shal folowe this lesson, taken out of the .xv. Chapter to the Cozinthians, the first Epistle.



Christ is risen from the dead, and become the first frutes of them that slepte. For by a man came death, and by a man came the resurrection of the dead. For as by Adam al die: euen so by Chryste shal al be made alyue, but every man in hys own ordre. The first is Chryst, then they that are Christes at his comyng. Then cometh the end, when he hath deliuered by the kyngdom to god the father, when he hath put down all rule and all auctoritie & power.

At the burial

power. For he must reigne till he haue put all his enemies vnder hys feete. The last enemy that shalbe destroyed, is death. For he hath put all thynges vnder hys feete. But when he sayeth, all thinges are put vnder hym, it is manifest that he is excepted, which dyd put all thynges vnder him. when al thinges are subdued vnto hym, then shall the sonne also hymselfe bee subiecte vnto hym that put all thynges vnder hym, that God maye be all in all: els what doe they whiche are baptised ouer the dead, if the dead ryle not at all: why are they then baptised ouer them: yea, and why stande we alwaye then in iopardye: by oure reioysing whiche I haue in Christe Jesu our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of me, what auantagegeth it me, if the dead ryle not agayne: Let vs eate and drynke, for to morow we shall die. Be not ye deceiued: euill wordes corrupt good maners. Awake truely oute of slepe, and synne not. For some haue not the knowledge of god. I speake this to your shame. But some man will say: how arise the dead: with what body shal they come: thou foole, that whiche thou sowest, is not quickened excepte it die. And what sowest thou: thou sowest not that body that shalbe, but bare corne, as of wheate or some other: but God geueth it a body at his pleasure; to euery seede hys owne bodye. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, and other maner of fleshe of beastes, and other of fylhes, an other of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestial is one, and the glorye of the terrestriall is another. There is one maner glory of the sunne, and another glory of the mone, and another glory of the starres. For one starre dyffereth from another in glorye: so is the resurreccyon of the dead. It is sown in corrupcyon, it ryleth agayne in incorrupcyon. It is sown

of the dead.

sowen in dishonour, it ryseth agayne in honour. It is sowen in weakenes, it ryseth agayne in power. It is sowen a naturall bodye, it ryseth agayne a spyrytuall bodye. There is a naturall bodye, and there is a spiri-
tuall bodye: as it is also wrytten: the fyrst man Adam, was made a lyvinge soule, and the laste Adam was made a quycheninge spyryte. Howebeit, that is not fyrste whiche is spyrytuall: but that whiche is natural, and then that whiche is spyrytuall. The fyrst man is of the earth, earthy: The seconde man is the Lorde from heauen (heauenlye). As is the earthy, suche are they that be earthy. And as is the heauenly, suche are they that are heauenlye. And as we haue borne the Image of the earthy, so shall we beare the ymage of the heauenlye. Thys say I brethren, that fleshe and bloud cannot inherite the Kyngdom of God, neyther doeth corruption inherite vncorruption. Beholde, I shewe you a mysterye. we shall not all slepe: but we shall all bee chaunged, and that in a momente, in the twynke-
linge of an eye by the laste trumpe. For the trumpe shall blowe, and the dead shall rylse incorruptible: and we shall be chaunged. For thys corruptyble must put on incorruption, and thys mortall muste putte on immortallite. when thys corruptyble hath put on incorruption, and thys mortall hath put on immortallitie, then shall be brought to passe the sayinge that is wryt-
ten. Death is swallowed vp in victorie: Death where is thy stinge: Hell where is thy victorie: The stinge of death is sinne: & the strength of sinne is the lawe. But thanks be vnto god, whiche hath geuen vs victorie, through our Lord Iesus Christ. Therefore my deare brethren, be ye stedfast & vnmouable, alwayes ryche in the worke of the Lord, forasmuche as ye knowe, howe that your labour is not in vayne in the Lorde.

The lesson ended, the Priest shall saye,
Lorde haue mercy vpon vs.

Christ

At the buriall

Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father which art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

The Priest.



Almightye God, wyth whom
doe lyue the spyrytes of them
that departe hence in the lord,
and in whome the soules of
them that bee elected, after
they bee deliuered from the
burthen of the fleshe, be in ioye
and felicitie: we geue thee
heartye thanckes, for that it
hathe pleased thee to deliuer
thys A. our brother out of the mys-
eries of this synne-
full worlde: beseeching thee that it maye please thee of
thy gracious goodnesse, shortly to accomplishe the
nombze of thyne electe, and to haste thy kyngdome;
that we wyth thys oure brother, and all other depar-
ted in the true faythe of thy holye name, maye haue
oure perfecte consummacion and blysse, bothe in body
and soule, in thy eternal and euerlastyng glory. Amen.

The Collect.



Mercyfull God, the father of oure Lorde
Jesus Christe, who is the resurrection and
the lyfe, in whome whosoener beleueth
shall lyue though he dye. And whosoener
lyueth and beleueth in hym, shall not dye
eternally, who also taughte vs (by hys holy Apostle
Paule)

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of the dead.

Paul) not to be sorry, as men without hope, for them
that slepe in hym: we mekely beseeche the (O Father)
to rayle vs from the death of synne, vnto the lyfe of
ryghteousnes, that when we shal depart this lyfe, we
may rest in him, as our hope is this our brother doth,
and that at the general resurrection in the last day, we
maye be founde acceptable in thy syghte, and receyue
that blessing whiche thy welbeloued sonne shall
then pronounce, to al that loue and feare thee,
saying. Come ye blessed children of my fa-
ther, receyue the kingdome prepared
for you, from the beginning of
the world. Graunt this we
beseeche thee O mercy-
full father, throughe
Jesus Chryste
our media-
tour & re-
demer.
Ame.
(.v.)

R.l. The

The thankes geuing

of women after childe birthe, common-
ly called the Churchynge of
women.

The woman shall come into the churche, and there
shal knele down in some conuenient place nigh vnto the
place where the table standeth: and the Priest standing
by her, shall saye these wordes, or suche like as the case
shall require.



Orasmuche as it hath pleased almightie
god of his goodnes to geue you safe deliue-
raunce, and hath preserued you in the great
daunger of childe birthe: ye shall therefore
geue hartye thankes vnto god and praye.

Then shal the priest saye this psalme.



Haue lyfted vp myne eyes vnto the hilles:
from whence cometh my helpe.

My helpe cometh euen from the Lorde:
which hath made heauen and earth.

He wyll not suffre thy fote to be moued: and he that
kepeth thee wil not slepe.

Behold, he that kepeth Israell: shall neither slumber
nor slepe.

The lord himself is thy keper: the lord is thy defence
vpon thy ryght hand.

So that the Sunne shal not burne thee by day: nei-
ther the Moone by nyght.

The lord shal preserue thee from all euill: yea it is e-
uen he that shal kepe thy soule.

The lord shal preserue thy going out, and thy com-
myng in: from this tyme furth for euermore.

Glozy be to the father. &c. As it was in the. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our

Churchyng of women.

Our father whiche. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lorde saue this woman thy seruante.

Answer.

whych putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

Lorde heare our prayer.

Answer.

And let our Crie come vnto thee.

Priest.

¶ Let vs praye.



Almightie god, which hast deli-
uered this woman thy seruante
from the great paine and peril
of childe birth: Graunte we be-
seche thee (moste mercifull fa-
ther) that she through thy help,
may both faithfully lyue, and
walke in her vocacyon accor-
dyng to thy wyll in thys lyfe
present: And also may be partaker of everlastyng glo-
ry in the lyfe to come, through Iesus Christ our Lord.
Amen.

¶ The woman that cometh to geue her thanks, must
offer accustomed offeringes: and if there be a Communiõ,
it is conueniente that she receiue the holy Communion.

R. ii. Acom-

A Commination

agaynst synners, with certayne

prayers to be vsed dyuers tymes in the
pere.

After Mornyng praier, the people being called together by the ringing of a bell, and assembled in the Church, the Englishe Letany shalbe sayd, after the accustomed maner: whiche ended, the Priest shall goe into the pulpite and saye thus.



Bethrē, in the primate church there was a godly disciplyne, that at the beginnyng of Lent, such persons as wer notorious synners, were put to open penance, and punyshed in thys world, that their soules mighte be saued in the daye of the lord. And that other admonished by theyr example, myghte be more afrayed to offende. In the stede wherof, vntyl the saied discipline may be restored agayne (whiche thyng is much to be wysshed) it is thoughte good, that at thys time (in your presence) shoulde bee read the generall sentences of Goddes curssyng agaynst impenyntente synners: gathered out of the. xxvii. Chapter of Deuteronomye, and other places of scripture. And that ye shoulde aunswere to enery sentence. Amen. To thetente that you, beyng admonished of the great indignacion of God agaynst sinners, may the rather be called to earnest and true repentaunce, and maye walke more warely in these daungerous dayes, fleeng from suche vices, for the whiche ye affirme with your owne mouthes, the curse of God to be due.

Cursted

A Commination.

Curled is the man that maketh any carved or molten Image, an abhominacion to the lord, the worke of the handes of the craftes man, and putteth it in a secrete place to worship it.

¶ And the people shal aunswere and saye.

Amen.

Ministre.

Curled is he that curseth his father and mother.

Aunswere.

Amen.

Minister.

Curled is he that remoueth away the marke of his neighbours lande.

Aunswere.

Amen.

Minister.

Curled is he that maketh the blind to go out of his waye.

Aunswere.

Amen.

Minister.

Curled is he that letteth in Iudgement, the ryghte of the straunger, of them that be fatherles, and of wydowes.

Aunswere.

Amen.

Minister.

Curled is he that smyteth his neighbour secretly.

Aunswere.

Amen.

Minister.

Curled is he that lyeth with his neighbours wyfe.

Aunswere.

Amen.

Minister.

Curled is he that taketh reward to slea the soule of innocent bloud.

R. iii.

Aunswere.

A Commination.

Answer.

Amen.

Minister.

Curled is he that putteth his truste in manne, and taketh manne for his defence: and in his heart goeth from the Lorde.

Answer.

Amen.

Minister.

Curled are the vnmercifull, the fornicatours, and adulterers, & the couetous persones, the worshippers of ymages, slaunders, drunkardes, & extorcioners.

Answer.

Amen.

The Minister.

Pl. cxviii



Mat. iii.

Hebr. x.

Psal. x

Esa. xxvi

Mala. iii

Owe, seeing that all they bee accursed (as the prophete Dauid beareth witness) whiche dooe erre and goe astraye, from the commaundementes of God, let vs (remembring the dreadfull iudgemente hangynge ouer oure heades, and beeynge alwayes at hande) returne vnto our Lorde God, with all contricion and mekenesse of hearte, betwaylynge and lamentinge our synfull lyfe, knowledgyng and confessynge our offences, and seekyng to byng furth woorthye fruites of penaunce. For nowe is the Axe putte vnto the roote of the trees, so that euerye tree whiche byngeth not forth the good fruite, is hewen downe and cast into the fyre. It is a feareful thyng to fall into the handes of the liuing God: he shall powre down rayn vpon the sinners, snares, fyre & brimstone, storme and tempest: this shalbe theyr porciō to drinke. For loe, the Lorde is comen out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abyde the daye of his comyng: who shalbe able to endure when he appereth: his fanne is in his hande,

A Commination.

hande, and he will pource his floore, and gather his ^{Mat. iii.}
wheate into the Barne, but he will burne the chaffe
with vnquencheable fyre. The daye of the Lorde co- ^{i. Thes. v}
meth as a thefe vpon the nyght, and when men shall
saye peace, and all thinges are safe: then shall soden-
ly destruction come vpon the, as sorowe cometh vpon
a woman traauayling with child, and they shall not es- ^{Rom. ii.}
cape: then shall appeare the wrath of God in the daye
of vengeance, which obstinate sinners, through the
stubbernes of theyr heart, haue heaped vnto themself
which despyled the goodnes, patience, and long suffe-
raunce of God, when he called them continuallye to
repentaunce. Then shall they call vpon me sayeth the ^{Proue. i.}
Lorde, but I will not heare: they shall seke me earlye,
but they shall not find me, and that because they hated
knowledge, and receiued not the feare of the lord, but
abhorred my counsaile, and despyled my correccion:
then shall it be to late to knocke, when the doore shall
be shutte, and to late to crye for mercye, when it is the
tyme of Justice. O terrible voyce of moste iust iudge-
ment, whiche shall be pronounced vpon them, when it
shall be said vnto them: go ye cursed into the fyre euer- ^{mat. xxv}
lasting, which is prepared for the deuill and his An-
gelles: therefore brethren take we hede betyme, while ^{ii. Cor. vi}
the daye of saluacion lasteth, for the nyghte cometh
when none can worke: but let vs while we haue the
light, beleue in the light, and walke as the children of
the light, that we be not cast into the vtter darkenesse ^{Iohn. ix.}
where is weping and gnashing of teethe. Let vs not ^{mat. xxv}
abuse the goodnes of God, which calleth vs merciful-
ly to amendment, and of his endlesse pietie promisseth
vs forgeuenes of that which is past, if (with a whole
mynde and true hearte) we returne vnto hym: for
though our sinnes be red as as scarlet, they shall be as ^{Eesai. i}
white as Snowe: and though they be like purple, yet
shall they be as white as wolle. Turne you clene (saith ^{Ezechiel}
the ^{xxviii.}

A Commination.

the Lorde) from al your wickednesse, and your synne shall not be your destruction. Cast away from you all your vngodlynnes that ye haue doen, make you newe heartes, and a newe spirite: wherfore will ye die, O ye house of Israel: Seeing that I haue no pleasure in the death of him that dyeth (sayeth the Lorde God.)

i. Ihon. ii. Turne you then and you shall liue. Although we haue synned, yet haue we an aduocate with the father, Iesus Chryst the ryghteous, and he it is that obteyneth grace for our synnes, for he was wounded for oure offences, and smitten for our wickednesse: Let vs therefore returne vnto hym, who is the mercifull receyuer of all true penitent synners, assuring our selfe, that he is ready to receiue vs, and mooste wylling to pardon vs, if we come to hym with faithfull repentaunce: If we wyl submit our selues vnto him, and from hence-

Esa. liii. furth walke in his waies: If we wyl take his easye yoke, and lyght burden vpon vs, to folow him in lowliness, patience, and charitie, & be ordered by the gouernance of his holy spirite, seeking alwaies his glorye, & seruing hym duely in our vocacion, with thankes geuing. This if we do, Chryst wil deliuer vs from the curse of the lawe, and from the extreme malediction, which shall lyght vpon them, that shall be set on the left hand: and he wil set vs on his right hand, and geue vs the blessed benediction of his father, commaunding vs to take possession of his glorious kyngdome, vnto the whiche he vouchesafe to bryng vs all, for his infinite mercy. Amen.

Math. xi.

Mat. xxv

¶ Then shall they all knele vpon their knees: and the Priestes and Clerkes knelyng (where they are accustomed to saye the Letany,) shall say this Psalme.

Miserere
mei deus.
Psalme. li



Have mercy vpon me (O god) after thy greate goodnes: accor dyng to the multitude of thy mercies, do awaye myne offences.

walke

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A Commnacion,

washe me thoroughly fro my wickednes: and clense me from my synne.

For I knowlege my faultes: and my synne is euer before me.

Against thee only haue I synned, and doen this euill in thy syght: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wyckednesse: and in synne hath my mother conceiued me.

But lo, thou requirest truth in inward parties and shalt make me to vnderstande wisdomes secretly.

Thou shalt purge me with Ilope, and I shall be cleane: thou shalt washe me, and I shalbe whiter then Snowe.

Thou shalt make me heare of ioye and gladnesse: that the bones which thou hast broken maye reioyce.

Turne thy face from my sinnes: and put out al my misdedes.

Make me a cleane heart (O GOD:) and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayn: and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliver me from bludguyltinesse (O GOD) thou that art the God of my healthe: and my tongue shall syng of thy righteousness.

Thou shalt open my lippes (O Lorde) my mouth shall shewe thy prayse.

For thou desyrest no Sacrifice, els woulde I geue it thee: but thou delightest not in burnt offering.

The Sacrifice of God is a troubled spirite: a broke and a contrite heart (O God) shalt thou not despyse.

O be fauourable and gracious vnto Syon: bulde thou

A Communion.

thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altare.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, and is now. &c. *Ame.*

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Ministre.

O Lord saue thy seruantes.

Answer.

which put their trust in thee.

Ministre.

Sende vnto them helpe from aboue.

Answer.

And evermore mightely defende them.

Ministre.

Helpe vs O god our sauour.

Answer.

And for the glory of thy names sake deliuer vs, bee mercifull vnto vs synners, for thy names sake.

Ministre.

O Lord heare our prayers.

Answer.

And let our crye come to thee.

Let vs praye.



Lord, we beseeche thee mercifully heare our prayers, and spare al those, which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull

A Commination.

ful pardon may be absolued: Through Christ our lord
Amen.



Most mightie God and mercyfull fa-
ther, which hast compassion of all mē,
& hatest nothing that thou hast made:
which wouldest not the death of a sin-
ner, but that he shoulde rather turne
from synne, and be saued: mercifully
forgeue vs our trespasses, receiue and cōfort vs, which
be greued and weryed with the burthen of our synne.
Thy propertye is to haue mercy, to thee only it apper-
teineth to forgeue sinnes: spare vs therfore, good lord,
spare thy people whom thou hast redeemed. Entre not
into Judgement with thy seruautes, whiche be vile
yearth, and miserable synners: but so turne thy prēfē
vs, which mekely knowledg our vilenesse, & truely re-
pēt vs of our faultes: so make hast to helpe vs in this
world, that we may euer lyue with thee, in the worlde
to come: throughe Iesus Christ our Lord. Amen.

¶ Then shal the people say thys that foloweth, after
the Minister.



Turne thou vs, O good lord, & so shal we be
turned: be fauourable (O lord) be fauou-
rable to thy people, which turne to thee in
wepyng, fastyng, and praying: for thou art
a mercifull God, full of compassyon, long
sufferyng, and of a great pitie. Thou sparest when we
deserue punishmente, and in thy wrath thynkeste
vpon mercy. Spare thy people good Lord, spare
them, and let not thy heritage be broughte to
confusion: heare vs (O lord) for thy mercy
is great, and after the multitude of
thy mercyes looke v-
pon vs.

(.v.)

1914

1915

1916

1917

1918

1919

1920

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1926

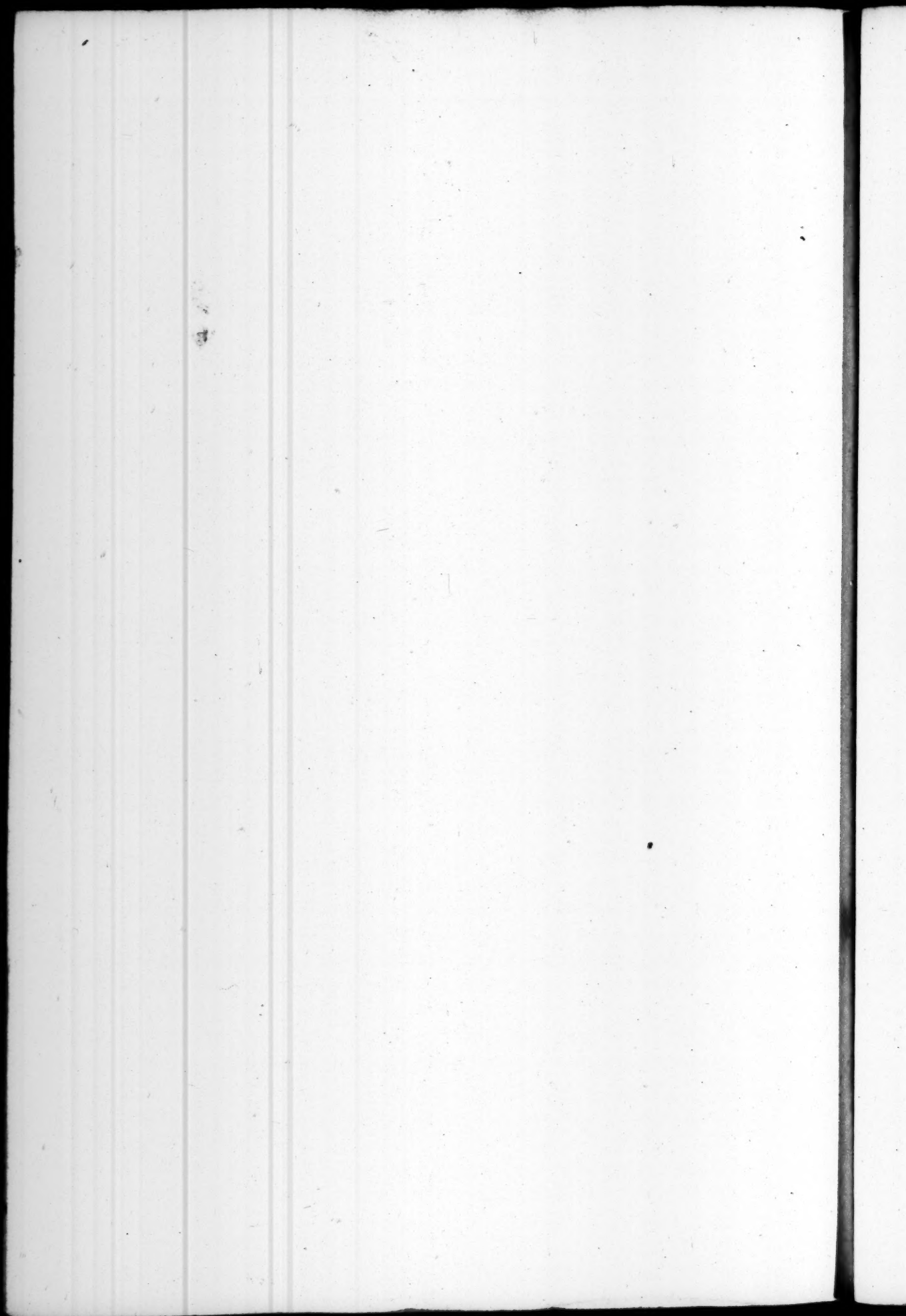
1927



The fourme
and maner of makynge
and consecratynge, Bish
hoppes, Priestes,
and Deacons.



Anno Domini,
M.D.L.II.



The Preface.



It is euident vnto all men, diligently readinge holye Scripture, and auncient aucthours, that fro the Apostles tyme, there hath bene these orders of Ministers in Christs church, Bishoppes, Priests, and Deacons, which Offices were euermore had in suche reuerent estimation, that no mā by his own priuate aucthoritie, might presume to execute any of them, except he were first called, tried, examined, & known, to haue suche qualities, as were requisite for the same. And also by public prayer, with imposition of handes, approved & admitted thereunto. And therfore to the entent these orders shoulde bee continued, and reuerently vsed, and esteemed in this Church of England, it is requysite, that no man (not beyng at thys presente Bishop, Priest, nor Deacon) shall execute anye of them, excepte he be called, tryed, examined, and admitted, accordinge to the forme hereafter folowinge. And none shalbe admitted a Deacon, except he be. xxi. yeres of age at the least. And euery man, which is to be admitted a Priest, shalbe full. xliiii. yeres olde. And euery man, which is to be consecrated a Bishop, shalbe fully thyrty yeres of age. And the Bishop knowinge, eyther by hymself, or by sufficient testimonye, any person to be a man of vertuous conuersacion, and wythoute cryme, and after examination and triall, syndynge hym learned in the Latyne tongue, and sufficientlve instructed in holye Scripture, maye vpon a Sondaye, or Holy Day, in the face of the church, admitte hym a Deacon in suche maner and fourme, as hereafter foloweth.

(.ii.)

S.ii.

The fourme and

maner of Ordering of
Deacons.

Exhortation



First, when the daye appoynted by the Bisshoppe is come, there shalbe an exhortaciō declaringe the duetie and office, of suche as come to be admitted Ministers, howe necessarie suche Orders are in the Church of Chyriste, and also howe the people oughte to esteeme them in theyr vocation.

After the exhortacion ended, the Archedeacon, or his deputie, shal present such as come to the Bisshop to be admitted, saying these wordes.

Presentation



Reuerende Father in GOD, I presente vnto you, these persones presente, to bee admitted Deacons.

The Bisshoppe.



Take hede that the persones whom ye presente vnto vs, be apte and mete, for theyr learninge, and godlye conuersacion to exercise theyr ministrye duely, to the honoure of God, and edifyinge of hys Church.

The Archedeacon shall aunswere.

I haue enquired of them, and also examined them, and thynke them so to be.

And then the Bisshop shal saye vnto the people.



Remembren, yf there bee anye of you, who knoweth anye impediment, or notable crime, in any of these persones presented to bee ordered Deacons, for the whych he oughte not to bee admitted to the same, lette hym come foorthe in the name

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The orderinge of Deacons.

name of God, and shewe what the cryme, or impediment is.

¶ And yf any great cryme, or impediment be objected, the Bisshoppe shal surcease, from ordering that person, vntyl suche tyme as the partie accused, shal trye himself clere of that cryme.

¶ Then the Bisshop, commending suche as shal be found mete to be ordered to the prayers of the congregacion, wyth the Clerkes, and people present, shall saye or synge the Letany as foloweth wyth the prayers.

The Letanie and Suffrages.



God the father of heauen: haue mercye vpon vs myserable synners.

¶ God the father of heauen: haue mercie vpon vs miserable synners.

¶ God the sonne, redeemer of the world: haue mercye vpon vs myserable synners.

¶ God the Sonne, redeemer of the world: haue mercy vpon vs miserable synners.

¶ God the holy Ghost, proceeding from the father & the sonne: haue mercye vpon vs myserable synners.

¶ God the holy Ghost, proceeding from the father and the sonne: haue mercye vpon vs miserable synners.

¶ holy, blessed, and glorious Trinitie, thre persones and one God: haue mercy vpon vs miserable synners.

¶ holy, blessed, and glorious Trinitie, thre persons, and one God: haue mercie vpon vs miserable synners.

Remembre not Lorde our offences, nor the offences of oure forefathers, neyther take thou vengeaunce of

A.A.iii.

our

The orderinge of Deacons.

oure synnes : spare vs good Lorde, spare thy people, who thou hast redeemed with thy most precious blood, and be not angry wyth vs for euer.

Spare vs good Lorde.

From all euyl and mischiefe, from synne, from the craftes and assaultes of the deuyl, from thy wrath, and from euerlasting damnacion.

Good Lorde deliuer vs.

From al blyndnes of hearte, from pryde, vayne glory, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenes.

Good lord deliuer vs.

From fornicacion and all other deadlye synne, and from all the deceyptes of the worlde, the fleshe, and the deuyl.

Good lord deliuer vs.

From lighteninges and tempestes, from plague, pestilence, and famine, from battayle and murther, and from sodeyne death.

Good lord deliuer vs.

From all sedicion and pryue conspiracie / ~~from the tyrannye of the Bysshop of Rome, and al hys detestable enormities~~ / from al false doctryne and heresy, from hardnes of hearte, and contempte of thy worde & commaundement.

Good lord deliuer vs.

By the misterye of thy holy incarnation, by thy holy natiuitie and circumcisiō, by thy baptisme, fastyng and temptation.

Good lord deliuer vs.

By thyne agonye and bloody sweate, by thy crosse, and passion, by thy precious death and buriall, by thy glorious resurrection & ascencion, and by the cominge of the holy Ghost.

Good lord deliuer vs.

In al time of our tribulaciō, in al tyme of our welth, in the houre of death, and in the daye of iudgement.

Good Lorde deliuer vs.

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We synners doe beseeche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally, in the ryghte waye.

We beseeche thee to heare vs good Lorde. *and strengthen in the true worshippinge of thee,*
That it may please thee, to kepe ~~Edward the sixth~~ *in righteousness and holynesse*
thy seruauit, our Kyng and gouernour.

We beseeche thee to heare vs good lord. *off thyse thy seruante Ihsu,*
That it may please thee, to rule ~~his~~ *both our moste gra* heart in thy fayth
feare and loue, that ~~he~~ *crouse quene and* may alwayes haue affiaunce in
thee, and euer seke thy honour and glory. *gouernour.*

We beseeche thee to heare vs good Lorde.
That it may please thee, to be ~~his~~ *his* defendour and ke-
per, geuyng ~~him~~ the victorie ouer all his enemies.

We beseeche thee to heare vs good Lord.
That it may please thee, to illuminate al Bishops,
pastours, and Ministers of the Church, wyth true
knowledge and vnderstanding of thy worde, and that
both by theyr preachinge and lyuing, they may sette it
forth, and shewe it accordingly.

We beseeche thee to heare vs good Lorde.
That it may please thee, to blesse these men, and send
thy grace vpon them, that they maye duelye execute
the offyce now to bee commytted vnto them, to the
edifyinge of thy Church, and to thy honoure, prayse
and glorye.

We beseeche thee to heare vs good Lorde.
That it may please thee, to endue the Lordes of the
Counsaile, and al the nobilitie wyth grace, wysdome,
and vnderstanding.

We beseeche thee to heare vs good Lord.
That it may please thee, to blesse and kepe the Ma-
gistrates, geuyng them grace to execute Justice, and to
maynteyne trueth.

We beseeche thee to heare vs good Lorde.
That it may please thee, to blesse & kepe al thy people.

We beseeche thee to heare vs good Lorde.
That it may please thee, to geue to al nations, vnitie,
peace, and con corde.

We

The ordering of Deacons.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue vs an heart, to loue and dreade thee, and dyligently to lyue after thy commaundementes.

We beseeche thee to heare vs good Lorde.

That it maye please thee to geue all thy people increase of grace, to heare mekely thy woorde, and to receyue it wyth pure affection, and to brynge forth the fruytes of the spirite.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to bringe into the waye of tructh, al suche as haue erred, and are deceyued.

We beseeche thee to heare vs good Lorde.

That it may please thee, to strengthen suche as doe stande, and to comforte, and helpe the weake hearted, and to rayse them vp that fall, and finallye to beate downe Sathan vnder our feete.

We beseeche thee to heare vs good Lorde.

That it may please thee, to succoure, helpe and comforte, al that be in daunger, necessitie & tribulation.

We beseeche thee to heare vs good Lorde.

That it may please thee, to preserue al that trauayl by lande, or by water, al women labouringe of chylde, al sycke persons and yonge chyldren, and to shewe thy pytie vpon al prysoners and captyues.

We beseeche thee to heare vs good lorde.

That it may please thee, to defende and prouide for the fatherles chyldren and wyddowes, and all that be desolate and oppressed.

We beseeche thee to heare vs good lorde.

That it may please thee, to haue mercie vpon al men.

We beseeche thee to heare vs good lorde.

That it may please thee, to forgeue oure enemyes, persecutours, & slaunderers, & to turne theyr heartes.

We beseeche thee to heare vs good Lorde.

That it may please thee, to geue and preserue to our
ble

The ordering of Deacons.

use the kindly fruytes of the yearth, so as in due tyme we may enioye them.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue vs true repentaunce, to forgiue vs all oure synnes, negligences, and ignorances, and to endue vs wyth the grace of thy holye spirite, to amende oure lyues accordinge to thy holye worde.

We beseeche thee to heare vs good Lorde.

Sonne of God, we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

O Lambe of God, that takeste awaye the synnes of the worlde.

Graunt vs thy peace.

O Lambe of God, that takest awaye the synnes of the worlde.

Haue mercie vpon vs.

O Christe heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptacion.

But deliuer vs from euill.

The versicle.

O lorde deale not with vs after our synnes.

The aunswere.

Neither reward vs after our iniquities.

¶ Let vs pray.



God mercyfull father, that despysedst not the sighinge of a contryte heart, nor the desyre of suche as be sorowfull, mercyfully assyste oure prayers, that we make before thee,

The orderinge of Deacons.

thee, in all oure troubles and aduersities, whensoever they oppresse vs: and graciously heare vs, that those euyls, which the craft and subteltie of the deuyl, or man worketh agaynst vs, be brought to naught, and by the prouidence of thy goodnes, they may be dispersed, that we thy seruauntes, beyng hurte by no persecutiōs, may euermore geue thanks vnto thee, in thy holy Church, through Iesu Christ oure Lorde.

O Lord aryse, help vs, and delyuer vs for thy names sake.

O God, we haue heard with our eares, and oure fathers haue declared vnto vs, the noble workes, that thou dyddeste in their dayes, and in the olde tyme before them.

O Lord aryse, help vs, and delyuer vs, for thyne honour.

Glorie be to the father, and to the sonne and to the holy ghost. As it was in the begynning, is now & euer shal be world without ende. Amen.

From our enemies defende vs, O Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer bouchelafe to heare vs, O Christ.

Graciously heare vs, O Christe, Graciously heare vs, O

Lord Christe.

The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Answer.

As we do put our trust in thee.

Let vs praye.



E humbly beseeche thee, O father, mercifully to looke vpon oure infirmities, and for the glory of thy names sake, tourne from vs all those euylles, that we moste ryghteously haue

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haue deserued: And graunte that in all oure troubles, we maye put oure whole trust, and confydence in thy mercye, and euermore serue thee, in holynes and purenesse of lyuinge to thy honour and glorie, through our onely mediatour and aduocate Iesus Christ our lord: Amen.



Almyghtie God, which hast geuen vs grace at this tyme with one accorde, to make our comon supplications vnto the, & doest promise that when two, or thre be gathered in thy name, thou wilt graunt their requestes, fulfill nowe, O Lorde, the desyres and petitions of thy seruauntes, as may be mooste expediente for them; grauntynge vs in thys worlde, knowledge of thy trueth, and in the worlde to come lyfe everlastynge. Amen.

¶ Then shalbe sayde also thys that foloweth.



Almyghtie God, whiche by thy deuyne providence, haste appoynted dyuerse Orders of ministers in the Churche: and dyddeste enspyre thyne holy Apostles to chole vnto this Ordre of Deacons, the fyrste Martyr saint Stephyn, wyth other: mercifully beholde these thy seruauntes, now called to the lyke office and administraciō: replenishe them so wyth the trueth of thy doctryne, and innocencie of lyfe, that both by worde and good example, they may faithfully serue thee in this office, to the glory of thy name, & profyte of the congregacion, through the merites of our sauour Iesu Christ, who lyueth & reygneeth wyth thee, and the holy Ghost, nowe and euer. Amen.

¶ Then shal be songe or sayd, the Communion of the daye, sayng the Epistle shalbe read out of Timothe, as foloweth.

Lyke.

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Ike wylse muste the ministers be honest, not double tongued, not geuen vnto muche wyne, neyther gredy of fylthy lucre, but holding the mystery of the fayth, wyth a pure conscience. And let them first be proued, and the let them minister, so that no man be able to reprove them. Euen so must theyr wyues be honest, not euyl speakers, but sobre and faythfull in all thinges. Lette the Deacons bee the husbandes of one wyfe, and suche as rule theyr chyldren well, and theyr owne householdes. For they that minister well, geat them selues a good degre, and a greate lybertie in the fayth, whych is in Christ Iesu.

These thinges wyte I vnto thee, trusting to come shortly vnto thee: but and yf I tarve longe, that then thou mayst yet haue knowledge, howe thou oughteste to behaue thy selfe, in the house of God, whiche is the congregacion of the lyuing God, the pyller & grounde of trueth. And without doubt, great is that misterie of Godlynesse. God was shewed in the fleshe, was iustified in the spirite, was sene amonge the Angels, was preached vnto the Gentyles, was beleued on in the worlde, and receyued bp in glory.

For els thys out of the sixth of the Actes.



When the twelue called the multitude of the disciples together, and sayde: it is not mete that we shoulde leaue the worde of God, and serue tables. wherefore brethren, looke ye oute amonge you, seuen men of honest report and full of the holy goste and wysdome, to whome we maye committe thys busynesse: but we wyll geue oure selues

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selues continually to prayer, and to the administraciō of the word. And that saying pleased the whole multitude. And they chole Stephin, a man ful of fayth, & ful of the holy ghoſte, & Philip, & Procorus, & Richanor, & Tymon, & Perimenas, and Nicholas, a conuert of Antioche. Theſe they ſet before the Apoſtles: & whē they had prayed, they layed theyr handes on them. And the worde of God increaſed, & the nombre of the Diſciples multiplied in Jeruſalē greatly, and a great companie of the Prieſtes, were obedient vnto the fayth.

And befoze the Goſpel, the Biſhop ſitting in a Chaire, ſhal cauſe the Othe of the Kinges ſupremacie, & againſt the ſurped power & aucthoritie of the Biſhop of Rome, to be miniſtred vnto euery of them that are to be Ordred.

The Othe of the Kynges Supremacie.



I Fro hencefoorth ſhal vtterly renoūce, reſuſe, relinquifhe, and forſake the Biſhop of Roine, and hys aucthoritie, power, and iuriſdiction. And I ſhal neder conſent nor agree, that the Biſhop of Rome ſhall practyſe, exercyſe, or haue any maner of aucthoritie, Iuriſdiction, or Power wythin thys Realme, or anye other the Kynges dominions, but ſhall reſyſte the ſame at all tymes, to the vttermoſte of my power. And I from hencefoorth wyll accepte, repyte and take the Kynges Maiestie, to be the ſynelie Supreme head in earth, of the Church of Englaunde: And to my conynge, wytte, and vttermoſte of my power, wythoute guyle, fraude, or other vndue meane, I wyll obſerue, kepe, maynteyne and defende, the whole effectes and

B.B.i. contentes,

*Th. 1. 1. 1.
Owe of the
H. 1. 1. 1.
A. 1. 1. 1.*

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contentes, of al and synguler actes & Statutes made, and to be made wythin thys realme in derogacion, extirpacion, and extinguisshment of the Bisshop of Rome and his aucthoritie, and al other Actes and Statutes, made or to be made, in confirmation & corroboration of the Kynges power, of the supreme head in earth, of the Church of Englande: & this I wyll do agaynst all maner of persones, of what estate, dignitie or degree, or condicion they be, & in no wise do nor attempt, nor to my power, suffre to be done or attempted, directly or indirectly, any thing or thinges, priuely or appertelye, to the let, hinderaunce, dammage or derogacion thereof, or any part thereof, by any maner of meanes, or for any maner of pretence. And in case any othe bee made, or hath been made by me, to any person or persones, in mayntenaunce, defence or fauoure of the Bisshoppe of Rome, or hys aucthoritie, iurisdiction, or power, I repute thesame, as bayne and adnichilate: so helpe me God through Iesus Christ.

¶ Then shall the Bisshop examine euery one of them that are to be ordered, in the pzenence of the people, after thys maner folowynge.



Do you trust that you are inwardely moued by the holy Ghoste, to take vpon you thys offyce and ministracion, to serue God, for the promotinge of hys glorie, and the edyfyinge of hys people:

Answer.

I truste so.

The Bisshop.

Do ye thinke, that ye truly be called accordinge to the wyll of our Lord Iesus Christe, and the due ordre of thys realme to the ministry of the Church:

Answer.

I thinke so.

The Bisshop.

Doe

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Doe ye vnfeynedly beleue all the Canonically scriptures, of the olde and newe Testament?

Answer.

I doe beleue.

The Bishoppe.

Will you diligently reade the same vnto the people assembled in the Church, where you shalbe appointed to serue?

Answer.

I will.

The Bishoppe.



I pertaineth to the office of a Deacon in the Church where he shalbe appointed, to assist the Priest in deuine seruice, and speciallly when he ministrerth the holye Communion, and to helpe him in distribuciō thereof, and to reade holye scriptures and homilies in the congregacion, and to instructe the youth in the Catechisme, to Baptise & to preache yf he be admitted therto by the Bishop. And furthermore, it is his office where prouision is so made, to searche for the sicke, poore, & impotent people of the parische, & to intimate theyr estates, names & places where they dwell, to the Curate, that by his exhortacion they maye bee relieved by the parische, or other conuenient almose: wil you do this gladly and willingly?

Answer.

I will so do by the helpe of God.

The Bishoppe.

Will you applye all youre diligence to frame and fashion youre owne lyues, and the liues of all your familie according to the doctrine of Christ, and to make bothe your selues & them as muche as in you lieth, wholesome examples of the flocke of Christ?

Answer.

B.B.li.

I will

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I wyl so do, the Lorde beyng my helper.

The Bishop.

Will you reuerently obeye your ordinary & other chiefe Ministers of the Church, & them to whō the gouernemente & charge is committed ouer you, folowynge wyth a gladde mynde and wyl theyr godly admonitions?

Answer.

I wyl thus endeuor my self, the lord beyng my helper.

Then the Bishop layinge his handes seuerally vpon the head of euery of them, shall saye.

Take thou authoritie to execute the office of a Deacon in the Church of God committed vnto thee: in the name of the father, the sonne, & the holy ghost. Amen.

Then shall the Bishop deliuer to euery one of them the newe Testamente, sayinge.

Take thou authoritie to reade the Gospell in the Church of God, and to preache thesame, yf thou bee thereunto ordinarily commaunded.

Then one of them appoynted by the Bishop, shall reade the Gospell of that daye.

Then shall the Bishop procede to the Communion, and al that be ordered shall tarpe and receyue the holy Communion thesame daye wyth the Bishop.

The Communion ended, after the laste Collecte and immediatly besoze the benedictiō, shall be sayd this Collecte folowynge.



Almyghtie God, geuer of al good thinges, which of thy great goodnes hast boughsaffed to accepte & take these thy seruauntes vnto the office of Deacons in thy church: make the we beseeche thee O Lorde, to bee modest, humble, & constant in their ministracion, to haue a ready wyl to obserue al spiritual discipline, that they hauinge alwayes the testimonie of a good conscience, and

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and continuing euer stable & strong in thy sonne Christ, may so wel vse them selues in thys inferior offyce, that they may be found worthi to be called vnto the higher ministeries in thy Church: through the same thy sonne our Sauour Christ, to whom be glorie and honoure, worlde wythout ende. Amen.

And here it must be shewed vnto the Deacon that he must continue in that office of a Deacon, the space of a whole yere at the least (except for reasonable causes, it bee otherwise seen to his ordinarie) to the intent he may be perfecte, and wel expert in the thinges apperteyning to the Ecclesiasticall administraciō, in executing whereof, yf he be found faithful and diligent, he may be admitted by his Diocesan to the ordre of Priesthode.

no.

of
Priester

The fourme of ordering Priestes.

Whē the exhortacion is ended, then shall folow the Communion. And for the Epistle, shalbe read out of the twentieth Chapter of the Actes of the Apostles as foloweth.



From Miletus Paul sent messengers to Ephesus, and called the Elders of the congregacion: which when they were come to him, he sayde vnto the. Ye know that from the first day that I came into Asia, after what maner I haue been wyth you at all seasons, seruyng the Lord wyth al humblenes of mynde, and wyth many teares and temptacions which happened vnto me by the layinges awayte of the Jewes, because I would kepe backe nothinge that was profitable vnto you, but to shewe you & teache you openly throughout euery house: witnessing bothe to the Jewes, & also to the Grekes, the repentance that is towarde God, and the fayth which is towarde oure Lorde Jesus.

¶ B. iii.

And

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And now behold, I goe bound in the spyrite vnto Ierusalem, not knowing the thinges that shall come on me there, but that the holy ghost witnesseth in euery citie, saying that bandes & trouble abyde me. But none of these thinges moue me, nether is my lyfe deare vnto my selfe, that I might fulfyll my course wyth ioye and the ministracion of the worde whiche I haue receyued of the Lord Iesu to testifye the Gospell of the grace of God. And now behold, I am sure that henceforth ye al (through whom I haue gone preaching the kingdom of God) shall see my face nomore. wherefore I take you to recorde thys daye, that I am pure fro the bloud of all men. For I haue spared no labor, but haue shewed you all the counsaile of God. Take hede therefore vnto your selues & to all the flocke amonge whom the holy ghost hath made you ouerseers to rule the cōgregation of God, whiche he hath purchased wyth hys bloud. For I am sure of this, that after my departing, shal greuous wolues entre in among you, not sparing the flocke. Moreover, of your owne selues shall men aryse, speaking peruerse thinges to drawe disciples after them. Therefore awake, and remembre that by the space of thre yeares I ceassed not to warne euery one of you nyght and daye, wyth teares.

And now brethren, I commend you to God & to the woorde of his grace whiche is able to buylde further, & to gyue you an inheritaunce among al them which are sanctified. I haue desyred no mans syluer, golde, or besture. Yea, you knowe youre selues, that these handes haue ministred vnto my necessities, and to them that were wyth me. I haue shewed you all thynges, howe that so labouring, ye oughte to receyue the weake, & to remembre the wordes of the Lord Iesu, howe that he sayd: it is more blessed to geue, then to receyue.

Or els thys thyrde chapter, of the fyrst Epistle to Timothe.

This



Hys is a true sayinge: yf any man desyre the offyce of a Bisshoppe, he desyareth an honeste worke. A Bisshop therfore must be blamelesse, the husbād of one wyfe, diligent, sobre, discrete, a keper of hospitalitie, apte to teache, not geue to ouer-much wyne, no fyghter, not gredye of filthye lucre: but gentle, abhorring fyghting, abhorringe couetousnes, one that ruleth wel his owne house, one that hath children in subiection with al reuerence. For yf a man can not rule hys owne house, how shall he care for the congregacion of God: He may not be a yong scholer, lest he swell, and fall into the Iudgement of the euyl speaker. He must also haue a good reporte of them whiche are without, lest he fall into rebuke, and snare of the euyl speaker.

Likewise must the Ministers be honest, not double tongued, not geuen vnto muche wyne, nether gredy of filthie lucre: But holding the mystery of the fayth, with a pure consciēce, & let them first be proued, and then let them minister so, that no man be able to reprove them.

Euē so must their wyues be honest, not euil speakers: but sobre & faithfull in al thinges. Let the Deacons be the husbandes of one wyfe, and such as rule their children wel, & their owne householdes, For they that minister wel, geat themselues a good degre, & great libertie in the fayth which is in Christe Iesu.

These thinges wyte I vnto thee, trusting to come shortly vnto thee: but & yf I tary longe, that then thou mayst haue yet knowledge, howe thou oughtest to be-haue thy self in the house of God, which is the cōgrega-cion of the liuinge God, the Pillar & ground of trueth. And without doubt, greate is that misterie of Godly-nes: God was shewed in the flesh, was Justified in the spirite, was seen among the Angelles, was preached vnto the Gentyles, was beleued on in the worlde, and receyued vp in glory.

After

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After thys shalbe read for the Gospell, a pece of the laste Chapter of Mathew, as foloweth.

Mathew.
xxviii.

Jesus came and spake vnto them, saying: All power is geuen vnto me in heauen and in earth. Goe ye therefore and teache all nations, baptising them in the name of the father, and of the sonne, and of the holy gost. Teaching them to obserue all thinges, whatsoeuer I haue commaunded you. And loe, I am with you alway, euen vntill the end of the worlde.

Oz els this that foloweth of the tenth Chapter of Iohn.

Verely verely, I saye vnto you: he that entreth not in by the doore into the shepefolde, but climbeth by some other way, the same is a thefe and a murtherer. But he that entereth in by the doore, is the shepheard of the shepe, to hym the porter openeth, and the shepe heareth hys voyce, & he calleth hys owne shepe by name, and leadeth them out. And when he hath sente forth his owne shepe, he goeth before them, and the shepe folowe hym, for they knowe his voyce. A straunger wyl they not folow, but wyl flee from hym, for they knowe not the voyce of strangers. This prouerbe spake Iesus vnto them, but they vnderstoode not what thynges they were, whyche he spake vnto them. Then sayde Iesus vnto them agayne: verely, verely, I saye vnto you, I am the doore of the shepe. All (euen as manye as come before me) are theues and murtherers: but the shepe dyd not heare them. I am the doore, by me yf any man entre in, he shall be safe, and goe in and out, and fynde pasture. A thefe cometh not but for to steale, kylle and to destroye. I am come that they myght haue lyfe, and that they myghte haue it more aboundantly. I am the good shepheard: a good shephearde geueth hys lyfe

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The ordering of Pricstes.

lyfe for the shepe. An hired seruaunt, and he whiche is not the shepeheard (neyther the shepe are hys owne) seeth the wolfe comming, & leaueth the shepe & fleeth, & the wolfe catcheth & scattereth the shepe. The hyred seruaunt fleeth, because he is an hyred seruaunte, and careth not for the shepe. I am the good shepeherd and knowe my shepe, and am knowen of myne. As my father knoweth me, even so know I also my father. And I geue my lyfe for the shepe, and other shepe I haue, which are not of this folde. Them also must I bring, and they shall heare my voyce, and there shall be one folde and one shepehearde.

Oz els thys, of the .xx. Chapter of Iohn.



Thesame daye at night, which was the fyrst daye of the Sabbothes, when the doores were shutte (where the Disciples were assembled together, for feare of the Jewes) came Iesus & stode in the middes, & sayde vnto them: peace be vnto you. And whē he had so sayd, he shewed vnto them hys handes & his syde. Then were the disciples glad, when they sawe the Lord. Then sayd Iesus vnto them agayne, peace bee vnto you. As my father sent me, even so send I you also. And when he had sayd those wordes, he breathed on them and said vnto them: receyue ye the holy ghost: whosoeners synnes ye remytte, they are remytted vnto them: & whosoeners synnes ye retayne, they are retayned.

When the Gospel is ended, then shalbe sayd oz songe.



One holy ghost eternall God proceedinge from aboue:

Both from the father and the sonne, the God of peace and loue.

Upsyte oure myndes, and into vs, thy heavenly grace inspyre:

That in all trueth and godlynesse, we maye haue true desyre.

Thou

*Veni Creator
after the gospel*

The orderinge of Priestes.

**Thou art the very comforter, in al wo and distresse:
The heavenly gyfte of God inoste highe, whych no
tongue can expresse.**

**The fountayne & the lively springe, of ioye celestiaall:
The fyre so brighte, the loue so clere, and unction
spirituall.**

**Thou in thy gyftes arte manifolde, whereby Chri-
stes Church doeth stande:**

**In faythfull heartes wytyng the lawe, the synger
of Goddes hande.**

**According to thy promes made, thou geuest speache
of grace:**

**That throughe thy helpe, the prayse of God, maye
sounde in euery place.**

**O holy ghoſte, into oure wittes, sende downe thyne
heavenly lyght:**

**Kyndle our heartes wyth feruent loue, to serue God
daye and nyght.**

**Strength and stabliſhe all oure weakenes, so feble
and so frayle:**

**That neyther fleſhe, the worlde nor deuyl, agaynſte
vs do preuaile.**

**Put backe oure enemye farre from vs, and graunte
vs to obtayne:**

**Peace in our heartes with God and man, withoute
grudge or diſdayne.**

**And graunt O Lorde that thou beyng, oure leader
and oure guyde:**

**we maye eſchewe the ſnares of synne, and from thee
neuer ſlyde.**

**To vs ſuch plenty of thy grace, good Lord graunt
we thee praye:**

**That thou mayeſt bee oure comforter, at the laſte
dreadfull daye.**

**Of all ſtryfe and diſſencion, O Lorde diſſolue the
bandes:**

And

The ordering of Priestes.

And make the knottes of peace & loue, throughtoute all Christen landes.

Graunte vs O Lorde, throughe thee to knowe the father most of myght:

That of hys deare beloued sonne, we may attayne the syght.

And that wyth perfect fayth also, we may acknowledge thee:

The spyryte of them both alwaye, one God in persones thre.

Laude and prayse be to the father, and to the sonne equall:

And to the holy spyryte also, one God coeternall.

And praye we that the onely sonne, vouchesafe hys spyryte to sende:

To all that do professe hys name, vnto the worldes ende. Amen.

And then the Archdeacon shall present vnto the Bishop, all them that shall receyue the order of Priesthode that daye. The Archdeacon sayinge.

Reuerende Father in GOD, I presente vnto you, these persones presente, to bee admitted to the ordre of Priesthode, *Cum interrogatione & responsione. yt in ordine Diaconatus.*

And then the Bilshop shal saye to the people.

God people, these bee they whome we purpose God wylling, to receyue this daye, vnto the holye offyce of Priesthode. For after due examinacion, we fynd not the contrary but that they be lawfully called to theyr functiō & ministry, & that they be persones mete for thesame: but yet yf there be any of you whycher knoweth any impediment, or notable cryme in any of the, for the whiche he oughte

*Presentacion
of Priestes*

The orderinge of Priestes.

he oughte not to bee receyued into this holy ministry,
nowe in the name of God declare thesame.

And yf any great cryme or impediment be objected. &c.
Vt supra in Ordine Diaconatus vsque ad finem Litanie cum hac Collecta.



Almyghtie **GOD** geuer of all good
thinges, which by thy holy spirit hast
appoynted dyuerse orders of Mini-
sters in thy church, mercifully behold
these thy seruātes, now called to the
Office of Priesthode, & replenish the
so wyth the trueth of thy doctryne, &
innocencie of lyfe, that both by worde and good exam-
ple, they may saythfully serue thee in thys office, to the
glorve of thy name, and profyte of the congregacion,
through the merites of oure sauour Iesu Christ, who
lyueth and reygneeth, wyth thee, and the holy Ghoste,
worlde wythout ende. Amen.

When the Bisshopshal minister vnto euery of them the
othe, concerning the Kinges Supremacie, as it is set oute
in the ordre of Deacons. And that done, he shall saye vnto
them, which are appoynted to receyue the sayde Office, as
hereafter foloweth.



You haue hearde brethren, aswell in
youre priuate examination, as in the
exhortaciō, and in the holy lessons ta-
ken out of the Gospel, and of the wri-
tinges of the Apostles, of what dig-
nitie, and of how great importaunce
thys offyce is (whereunto ye be cal-
led.) And now we exhorte you, in the name of oure
LORDE Iesus Christe, to haue in remembraunce,
into howe hyghe a dignitie, and to howe chargeable
an offyce ye bee called, that is to saye, to be the messen-
gers, the watchemen, the Pastours, and the stewardes
of the **LORDE**, to teache, to premonishe, to feede,
and prouyde for the Lordes famylve : to seeke for
Christes

Orderyng of Priestles.

Christes Shepe that be disperfed abroad, and for his children whiche be in the middest of this naughtie worlde, to be saued through Christe for euer. Haue alwaies therefore printed in your remembraunce, howe greate a treasure is committed to your charge, for thei be the shepe of Christ, which he bought with his death and for whom he shed his bloud. The churche and congregacion whom you must serue, is his spouse and his body. And if it shall chaunce the same churche, or any membre thereof, to take any hurte or hynderaunce, by reason of your negligence, ye knowe the greatnesse of the faulte, and also of the horrible punishment whiche will ensue. Wherefore, consider with your selues the ende of your ministry, towardes the children of God, toward the spouse and body of Christe, and see that ye neuer cease your laboure, your care and diligence, vntill you haue doen all that lieth in you, accordyng to your bounden duetie, to bryng all suche as are, or shal be committed to your charge, vnto that agrement in faith, and knowlege of God, and to that ripenes, and perfectnesse of age in Christ, that there be no place left emong them, either for errour in Religion, or for viciousnesse in life.

Then, forasmuche as your office is bothe of so great excellencie, and of so greate difficultie, ye se with how greate care and study ye ought to apply youre selues, aswell that you maie shewe your selues kynde to that Lorde, who hath placed you in so high a dignitie, as also to beware, that neither you your selues offende, neither be occasion that other offend. Howbeit, ye can not haue a mynd and a will thereto of your selues, for that power and abilitie, is giuen of God alone. Therefore ye se how ye ought & haue nede, earnestly to praye for his holy spirit. And seyng that you cannot by any other meanes, compasse the doyng of so weightie a woork, pertainyng to the saluacion of man, but with

Orderyng of Priestles.

doctrine and exhortaciō, taken out of holy scripture, & with a life agreable vnto thesame. ye perceiue howe studious ye ought to be in readyng, & in learnyng the holy scriptures, and in framyng the maners, bothe of your selues, and of theū that specially partein vnto you, accordyng to the rule of thesame scriptures. And for this selfsame cause, ye se how you ought to forsake and set a side (asynuche as you may) all worldly cares and studies.

We haue a good hope, that you haue well weighed and pondred these thynges with your selues, long before this tyme, and that you haue clerely determined, by goddes grace, to giue your selues wholly to this vocation, whereunto it hath pleased God to call you, so that (asynuche as lieth in you) you apply your selues wholly to this one thyng, and draw al your cares and studies this waie, and to this ende. And that you will continually praie, for the heauenly assistaunce of the holy ghoſte, from God the father, by the mediacion of our onely mediator, and sauour Iesus Christe, that by daily readyng and weighynge of the scriptures, ye maie ware riper and stronger in your ministerie. And that ye may so endeuour your selues, frō tyme to tyme to sanctifie the liues of you and yours, & to fashion the after the rule and doctrine of Christ. And that ye may be wholsome, and godly exāples and paterneſ, for the rest of the congregacion to folowe. And that this present congregacion of Christ here assembled, maye also vnderstande your myndes and willes, in these thynges, and that this your promes, ſhal more moue you to do your dueties: ye ſhall anſwere plainly to theſe thynges, whiche we in the name of the congregacion ſhall demaunde of you, touchyng theſame.

Do you thinke in your harte, that you be truly called, accordyng to the will of our Lorde Iesus Christe, and the ordre of this Church of Englande, to the ministerie

Ordering of Priests.

nisterie of Priesthode:

Answer.

I thinke it.

The Bishoppe.

We you perswaded that the holy Scriptures contain sufficiētly all doctrine required of necessitie for eternall Saluacion, through faith in Iesu Christ: And are you determined with the said scriptures, to instruct the people committed to your charge, and to teache nothyng, (as required of necessitie, to eternall saluaciō) but that you shalbe perswaded maie be concluded, and proued by the scripture:

Answer.

I am so perswaded, and haue so determined by Goddes grace.

The Bishoppe.

Will you then giue your faithfull diligence alwayes, so to minister the doctrine and Sacramentes, and the discipline of Christe, as the Lorde hath commaunded, and as this realme hath receiued the same, accordyng to the commaundementes of God so that you maie teache the people committed to your cure and charge, with all diligēce to kepe and obserue the same:

Answer.

I will so do, by the helpe of the Lorde.

The Bishoppe.

Will you be ready with all faithfull diligence, to banishe and driue awaie al erroneous & straunge doctrynes, contrary to Gods worde, and to vble bothe publique and priuate monitions and exhortacions, as well to the sicke, as to the whole, within your cures, as nede shall require, and occasion be giuen.

Answer.

Cc.ii.

I

Ordering of Priestes.

I will, the Lorde beyng my helper.

Bishoppe.

Will you be diligent in praier, and in reayding of the holy Scriptures, and in suche studies as helpe to the knowlege of the same, layeng aside the study of the worlde and the fleshe.

Answer.

I will endeavour my self so to doe, the Lorde beyng my helper.

The Bishoppe.

Will you be diligent to frame and fashion youre awne selues, and your families, accordyng to the doctryne of Christ, and to make bothe your selues and them (as muche as in you lieth) whollsome examples and spectacles to the flocke of Christ?

Answer.

I will so apply my self, the lorde beyng my helper.

The Bishoppe.

Will you maintein and set forwarde (as muche as lieth in you) quietnes, peace, and loue amonges all christian people, and specially amonges them that are, or shalbe committed to your charge?

Answer.

I will so do, the Lorde beyng my helper.

The Bishoppe.

Will you reuerently obeye your Ordinarie, and other chief ministers, vnto whom the gouernement and charge is committed ouer you, folowyng with a glad mynde and will, their godly admonicion, and submittyng your selues to their godly iudgements?

Answer.

I will so do, the Lorde beyng my helper.

¶ Then

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Then shal the Bishoppe saye.



Al mightie god who hath geuen you this wyl to doe al these thynges, graunt also vnto you strength and power to performe thesame, that he may accomplishe his worke which he hath begon in you, vntil the tyme he shal come at the latter day, to iudge the quicke and the dead.

¶ After this, the congregaciō shalbe desired, secretly in their pzaiers, to make humble supplicacions to God for the foresaid thinges: for the whiche pzaiers, there shalbe a certaine space kept in silence.

¶ That doen, the Bishoppe shall praye in this wyse.

¶ Let vs praye.



Al mightie god and heauenly father, which of thy infinite loue and goodnes towardes vs, hast geuen to vs thy onely and moste deare beloued sonne Iesus Chryste, to be our redeemer and aucthour of euerlasting life: who after he had made perfecte our redemption by hys death, and was ascended into heauen sent abroad into the worlde hys Apostles, Prophets, Euangelistes, Doctours & Pastours, by whose labour and ministerie he gathered together a greate flocke in al the partes of the world, to set furth the eternal praise of thy holy name. For these so greate benefites of thy eternal goodnes, and for that thou hast vouchsafed to cal these thy seruantes here present, to the same office and ministerie of the saluation of mankynde: we render vnto thee moste hartie thanks, we worship and praise thee, & we humbly beseeche thee by thesame thy sonne to graunt vnto al vs which either here, or els where cal vpon thy name, that we maye shewe oure selues thankfull to thee, for these and all

CC.iii.

other

The orderyng of Priestes.

other thy benefites, & that we maye daily encrease and goe forwarde, in the knowledge and faith of thee, and thy sonne, by the holy spirite. So that aswell by these thy ministers, as by them to whom thei shalbe appointed ministers, thy holy name may be alwaies glorified, and thy blessed kyngdom enlarged, throughte the same thy sonne our Lorde Jesus Christe: which liueth and reigneth with thee, in the vnitie of the same holy spirite, world without ende. Amen.

¶ When this praier is done, the Bisshope with the priestes present, shal lay theyr handes seuerally vpon the head of euery one that receiueth orders. The receiuers humbly kneeling vpon their knees, and the Bisshop saying.



Receiue the holy goste, whose synnes thou doest forgeue, they are forgiven: and whose synnes thou doest retaine, thei are retained: and be thou a faithful despensor of the word of god, and of his holy Sacramentes. In the name of the father, and of the sonne, and of the holy gost. Amen.

¶ The Bisshop shal deliuer to euery one of them, the Bible in his hande, saying.

Take thou authoritie to preache the word of god, and to minister the holy Sacramentes in thys congregacion, where thou shalt be so appointed.

¶ When thys is doen, the Congregacyon shal syng the Crede, and also they shal goe to the Communion which al they that receiue orders shal take together, and remaine in the same place where the handes were layd vpon the, vntyl suche time as thei haue receiued the Communion.

¶ The Communion beyng doen, after the last Collecte, and immediatly before the benediccion, shalbe sayed thys Collecte.

¶ Holte

The orderng of Priestes.



Most mercifull father, we beseeche thee so to sende vpon these thy seruauntes thy heauenly blessing, that they maye be cladde about with all iustice, & that thy worde spoken by theyr mouthes, may haue such successe, that it may neuer be spoken in vaine. Graunt also that we may haue grace to heare, and receiue thesame as thy moste holy worde, and the meane of our saluacion, that in all our wordes and dedes, we may seke thy glory, and the increase of thy kingdom, thorow Iesus Christ our lord. Amen.

And if the Orders of Deacon and Priesthod, be geuen both vpon one day, then shal al thinges at the holy Communion, be vled as they are appointed at the orderng of Priestes. Sauing that for the Epistle, the whole thirde Chapter of the first to Timothe shalbe read as it is sette out befoze in the order of Priestes. And immediatly after the Epistle, the Deacons shalbe ordered. And it shal suffice, the Litaney to be sayed once.

The fourme of consecrating of an Archebisshoppe, or Bisshoppe.

At the Communion.

The Epistle.



This is a true saying, if a man desire the office of a Bisshoppe, he desireth an honest woorker. A Bisshoppe therefore muste be blamelesse, the husbände of one wyfe, diligent, sober, discrete, a keeper of hospitalitie, apte to teache, not geuen to ouermuche wine, no fyghter, not gredy of filthy lucre, but gentle, abhorring figh-tyng, abhorryng conetousnesse, one that ruleth

CC.iii. well

Consecration of Bishoppes.

wel his own house, one that hath children in subiecti-
on with al reuerence. For if a mā cannot rule his own
house, howe shal he care for the congregation of god:
he may not be a yong scholer, lest he swel and fall into
the iudgemente of the euil speaker. he must also haue
a good report of them whiche are without, lest he fall
into rebuke and snare of the euil speaker.

The Gospell.

Iohn. iiii.



Iesus saied to Symon Peter, Symon
Johanna, louest thou me more then
these: he said vnto him, yea lord, thou
knowest that I loue thee: he said vnto
him, fede my lambes. he said to him a-
gaine the seconde time: Simon Johan-
na, louest thou me: he saied vnto him, yea lord, thou
knowest that I loue thee: he saied vnto him, feede my
shepe. he said vnto him the thirde time: Simō Johan-
na, louest thou me: Peter was sorry, because he said vn-
to hym the thirde time, louest thou me, and he said vnto
him: lord thou knowest al thinges, thou knowest that
I loue thee. Iesus said vnto hym, fede my shepe.

For els out of the tenth Chapter of Iohn, as befoze in
thorder of Priestes.

After the gospel and Credo ended, firste the elected Bis-
hoppe shall bee presented by two Bishoppes, vnto the
Archebischoppe of that Prouince, or to some other Bys-
hoppe appoynted by his commission: The Bishoppes
that present hym, saying.

Nost reuerend father in god, we presente vnto
you this godly and wel learned man, to be con-
secrated Bishoppe.

Then shal the Archebischoppe demaunde the Kynges
mandate, for the consecration, and cause it to be read. And
the othe touching the knowlege of the kinges suprema-
cie, shalbe ministred to the person elected, as it is set oute
in the Order of Deacons. And then shalbe ministred al-
so, the othe of due obedience vnto the Archebischoppe, as
foloweth.

The

The Othe of due obedience to the Archebishoppe.



In the name of God, Amen. I *N.* chosen Bishoppe of the Church and see of *N.* doe professe and promise, al due reverence and obedience to the Archebishoppe, and to the Metropolitall church of *N.* and to their successors: so helpe me God, throughe Iesus Christe.

This othe shal not be made at the consecration of an Archebishoppe.

Then the Archebishoppe shal moue the congregation present to praye: saying thus to them.

Brethren, it is written in the gospel of sainte Luke, that our sauoure Christe continued the whole night in prayer, or euer that he did chole and sende furth his. xii. Apostles. It is written also in the Actes of the Apostles, that the disciples whiche were at Antioche did fast and pray, or euer they layed handes vpon, or sent furth Paul and Barnabas. Let vs therefore, folowynge the example of oure sauoure Christ and his Apostles, first fal to prayer, or that we admit and send furth thys person presented vnto vs, to the worke wherunto we truste the holy goste hath called hym.

And then shalbe saied the Letany, as afoze in the order of Deacons. And after this place: That it may please the to illuminate al Bishoppes. &c. he shal saye.

That it maye please thee to blesse this our brother elected, and to sende thy grace vpon him, that he may duely execute the office wherunto he is called, to the edifying of thy Church, and to the honour, prayse and glory of thy name.

Answer.

we beseeche thee to heare vs good Lorde.

Concludynge

Consecration of Bishoppes.

¶ Concluding the Letanye in thende, with this prayer.



Almightie God, geuer of all good thynges, which by thy holy spirite hast appointed diuerse orders of ministers in thy Church: mercifully beholde this thy seruaunt, now called to the worke and ministerie of a Bishoppe, and replenishe him so with the trueth of thy doctryne, and innocencie of life, that both by worde and dede, he may faithfully serue thee in this office, to the glozve of thy name, and profite of thy congregacion: Throughe the merites of our sauoure Jesu Christe, who lyueth and reigneth with thee and the holy gost, worlde without ende. Amen.

¶ Then the Archebishoppe sittynge in a chaire, shall saye this to hym that is to be consecrated.



Brother, forasmuche as holy scripture and the olde Canons commaundeth, that we should not be hastie in laying on handes, and admyttinge of any person to the gouernement of the congregacion of Christe, whiche he hath purchased with no lesse price then the effusion of hys owne bloud: afore that I admit you to this administracion wherunto ye are called, I wil examyne you in certaine articles, to thende the congregacion present, may haue a trial and beare witnes how ye be minded to behaue your self in the churche of god. Are you perswaded that you be truly called to thys ministracion, according to the will of oure Lorde Jesus Christ, and the order of this realme?

Answer.

I am so perswaded.

The Archebishoppe.

Are

Consecracion of Bishoppes.



Are you perswaded that the holy Scriptures contayne sufficiently all doctryne, requyred of necessitie for eternall saluacyon, throughthe faith in Iesu Christe: And are you determyned with thesame holy scriptures, to instruct the people committed to your charge, and to teache or maintein nothyng, as required of necessitie to eternall saluacion, but that you shall bee perswaded may be concluded, and proued by thesame:

Answer.

I am so perswaded and determined by gods grace.

The Archebishoppe.

If you then faithfully exercise your selfe in the said holy scriptures, and call vpon god by prayer, for the true vnderstanding of thesame, so as ye may be able by them to teache and exhorste with wholesome doctrine, and to withstande and conuince the gainsaiers:

Answer.

I wyll so doe, by the helpe of God.

The Archebishoppe.

Ex you ready with al faithful diligence, to banishe and dnye away al erronious and straunge doctryne, contrary to gods worde, and both priuately and openly to call vpon, and encourage other to the same:

Answer.

I am ready, the lord beyng my helper.

The Archebishoppe.

If you deny al vngodlinesse and worldly lustes, and liue soberly, ryghteouslye, and godly in thys world, that you may shewe your self in all thinges, an example of good workes vnto other, that the aduersary maye be ashamed hauynge nothing to laye agaynst you:

Answer.

I wyll

Consecration of Bishoppes.

I wyll so doe, the lord beynge my helper.

The Archebishoppe.

Will you maintain and set forward (as much as
shal lie in you) quietnesse, peace, & loue, amonge
all men. And such as be vnquiete, disobediente
and criminous within your Diocese, correcte and pu-
nyshe, accordyng to suche auctoritie as ye haue by
gods worde, and as to you shalbe committed, by the
ordinaunce of thys realme:

Answer.

I wyll so doe, by the helpe of god.

The Archebishoppe.

Will you shewe your selfe gentle, and be mercifull
for Christes sake to poore and nedye people, and
to all straungers destitute of helpe:

Answer.

I wyll so shewe my selfe by gods helpe.

The Archebishoppe.

Almightie God oure heavenly father, who hath
geue you a good wil to doe all these thinges, graunt
also vnto you, strengthe and power to performe
thesame, that he accomplishing in you, the good worke
which he hath begon, ye may be founde perfecte, and
irreprehensible at the latter day, through Iesu Christ
our Lord. Amen.

Then shalbe song or sayd, Cum holy gost, &c. as it is set
out in the Order of Priestes.

That ended, the Archebishoppe shall saye.

Lord heare our prayer.

Answer.

And let our crye come vnto thee.

Agnus dei &c.

Let vs praye.



Almightie God and moste mercifull fa-
ther, which of thy infinite goodnesse haste
geuen to vs thy only and most deare be-
loved sonne Iesu Christ, to be our redeemer
and

Consecration of Bishoppes.

Answer.

I will so shewe my self by Gods helpe.

The Archebishoppe.

Almightie GOD our heavenly father, who hath
gyuen you a good will to doe all these thynges,
graunt also vnto you strength and power, to per-
forme the same, that he accomplisshyng in you, the good
woorke whiche he hath begon, ye maie be founde per-
fecte, and irreprehensible at the latter daie, through
Jesu Christ our Lorde. Amen.

¶ Then shalbe song or saied, Come holy ghost, &c as it is
set out in the Order of Priestes.

¶ That ended, the Archebishoppe shall saie.

Lorde heare our praier.

Answer.

And let our crie come vnto the.

¶ Let vs praie.



Almightie GOD and moste mercifull fa-
ther, whiche of thy infinite goodnesse, hast
giuen to vs thy onely and moste dere belo-
ued sonne Iesus Christ, to be our redemer
and aucthour of everlastyng life, who af-
ter that he had made perfecte our redemption by his
death, and was ascended into heauen, powred doune
his giftes abundauntly vpon men, makyng some A-
postles, some Prophetes, some Euangelistes, some Pa-
stoures, and Doctours, to the edifyeng and makyng
perfect of his congregacion: graunt we beseeche the, to
this thy seruaunt, suche grace that he maie evermore
be ready, to sprede abroad thy Gospel, & glad tidynges
of reconcilment to God, and to ble the aucthoritie gi-
uen vnto him, not to destroye, but to saue, not to hurt,
but to helpe, so that he as a wise and a faithfull ser-
uaunt

Consecration of Bishoppes.

uaunt, giuyng to thy family meate in due season, may at the laste daie be receiued into ioye, through Iesu Christ our Lorde, who with the, and the holy Ghost, liueth and reigneth one God, worlde without ende. Amen.

Then the Archebishoppe and Bishoppes present, shall laye their handes vpon the heade of the elected Bishop the Archebishoppe sayeng.

Take the holy Ghoste, and remembre that thou stirre vp the grace of GOD, wiche is in the, by imposicio of handes: for God hath not giuen vs the spirite of feare, but of power, and loue, and of sobrenesse.

Then the Archebishoppe shall deliuer hym the Bible, sayeng.



Take hede vnto readyng, exhortacio and doctrine. Thynke vpo these thynges, contened in this boke, be diligent in them, that the encrease comyng therby, maie be manifest vnto all menne. Take hede vnto thy self, and vnto teaching, and be diligent in doying thein, for by doying this, thou shalt saue thy self, and them that heare the: be to the flocke of Christ a Shepherd, not a wolfe, fede them, deuoure thein not, hold by the weake, heale the sicke, bynde together the broken, byng again the outcastes, seke the lost. Be so mercifull, that you be not to remisse, so minister discipline, that ye forget not mercy that when the chief Shepherd shall come, ye maie receiue the inmarcessible croune of glory, through Iesus Christ our Lorde.

Then the Archebishoppe shall procede to the Communion, with whom the new consecrated Bishoppe with other, shall also communicate. And after the last Collette, immediatly afoze the benediction, shalbe saied this praier.

Wolste

*a through Iesus Christ
our Lord.*

*Then shall the
bishop put into his
hande the Pastoral
Staffe, saying,*

Consecracion of Bishoppes.



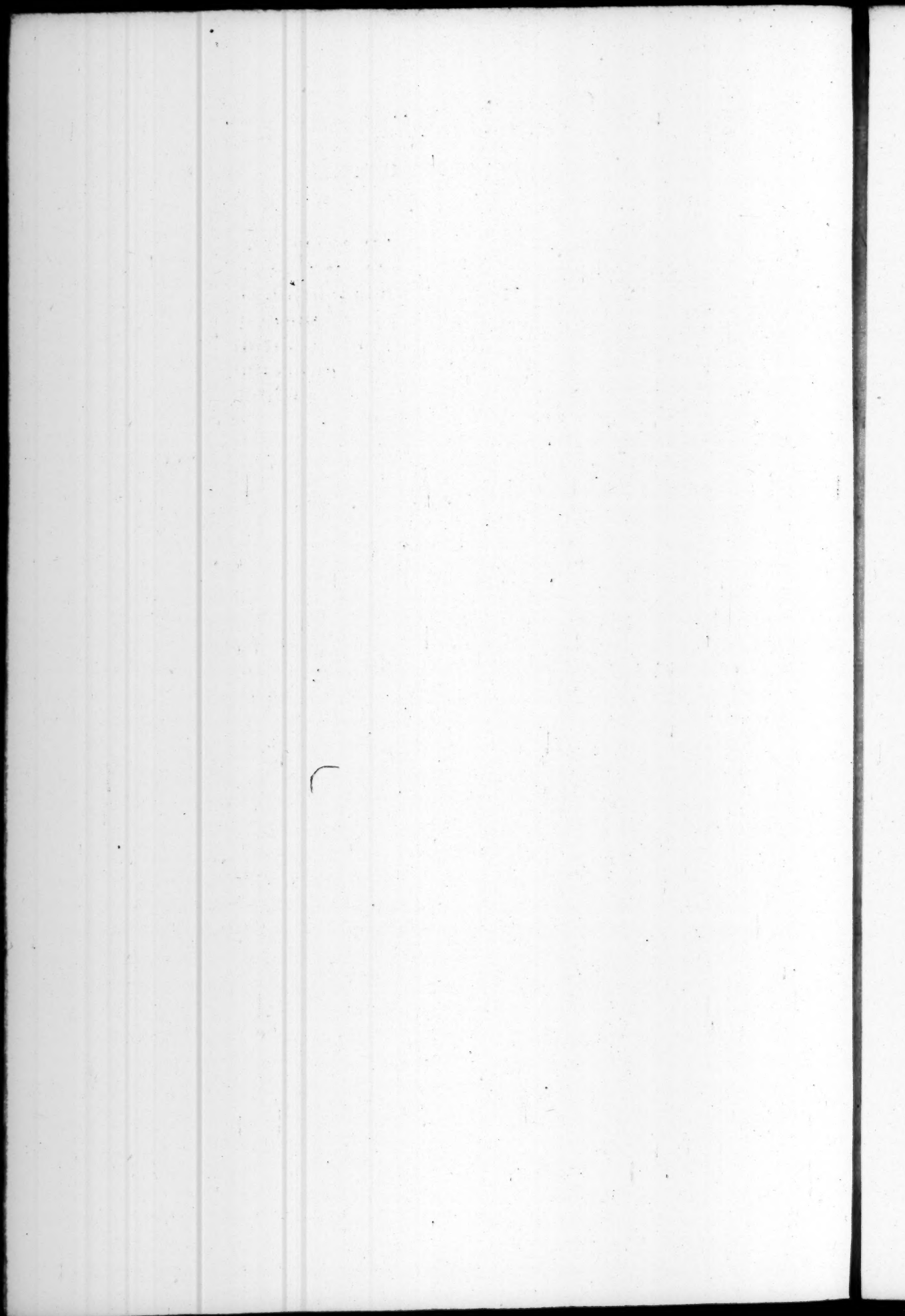
Oste mercifull father, we beseeche the to
sende doune vpon this thy seruaunt, thy
heauenly blessing, and so endue him with
thy holy spirite, that he Preachyng thy
woorde, maie not onely be earnest to re-
proue, beseeche, and rebuke with all paciēce & doctrine,
but also maie be to suche as beleue, an wholesome exā-
ple, in worde, in conuersacion, in loue, in faith, in cha-
stite, and puritie, that faithefully fulfillyng his
course; at the latter daie he maie receiue
the croune of righteousnesse, laied vp
by the lord, the righteous iudge,
who liueth, and reigneth,
one God with the fa-
ther & the holy
ghoste,
worlde without
ende. Amen.

RICHARDVS GRAF-
tonus, typographus Regius excudebat.

Mense Augusti.

Anno Domini. 1552.

*Cum priuilegio ad imprim-
endum solum.*



104.
An Acte for the unifor-
mitie of common praier, and administrati-
on of the Sacramentes.



Here, there hath bene a verie
Godlye order sette furthe, by
aucthoritie of Parliament, for
common praier, and adminis-
tration of the sacramentes, to
be vsed in the mother tongue,
within this Church of En-
glande, agreable to the worde
of GOD, and the primatiue
Church, very comfortable to
all good people, desirynge to
liue in Christen conuersation, and most profitable to the
state of this realme, vpon the which, the mercie, fauour,
and blessing of almighty god, is in no wise so redily, and
plentuously powred, as by commō praiers, due vsing of
the Sacramentes, and often preaching of the Gospelle,
with the deuotion of the hearers: And yet this notwith-
standyng, a great number of people, in diuers partes of
this realme, folowing ther owne sensualitie, and liuing
either without knowlege, or due feare of god, do wilful-
ly, and dāpnably, before almighty God, abstaine, and re-
fuse, to come to their Parish Churches, and other pla-
ces, where common praier, administration of the sacra-
mentes, and preaching of the word of god, is vsed, vpon
the Sondaies, & other daies, ordeined to be holy daies.

For reformation herof, be it enacted by the Kyng our
souereigne Lorde, with thassente of the lordes and com-
mons, in this presente Parliament assembled, and by the
aucthoritie of the same, that from and after the feast of
all Sainctes next commynge, all and euery persone, and
persones, enhabityng within this Realme, or any other
the kinges maiesties dominions, shal diligently & faith-
fully, hauing no lawful or reasonable excuse to be absent
endeuour themselves to resorte to their Parish Church

A. i.

or

An acte for the vniformitie

or Chapell accustomed, or vpon reasonable let therof, to some vsual place, where common praier and suche Seruice of God shalbe vsed in suche tyme of let, vpon euerye Sondare, and other daies, ordeined, and vsed to be kepte as holy daies, and then, and there, to abide, orderly, and soberly, duryng the tyme of the commune praier, preachinges, or other Seruice of GOD; there to be vsed, and ministred, vpon payne of punishmente, by the Censures of the Church.

And for the due execution hereof, the Kinges most excellent maiesty, the lordes Temporal, & all the commons in this present Parlaimente assembled, doeth in Goddes name, earnestly require, and charge, all tharchebishoppes, Bishoppes, and other Ordenaries, that they shall endeouour themselves to the vttermost of their knowledges, that the due and true execution herof may be hadde throughout their Diocesses, and charges, as they wille answer before God, for such euellles, and plages, wherewith almightye God, may iustly punishe hys people, & or neglectinge this good and wholsome Lawe.

And for their aucthoritie in this behalfe, be it further likewise enacted by th aucthoritie aforesaid, that al and singuler the same Archebishoppes, Bishoppes, and all other their officers, exercisynge Ecclesiastical iurisdiction, aswel in place exempt, as not exempt, within their Diocesses, shall haue ful power and aucthoritie, by this Acte to refourme, correct, and punishe, by censures of the church, al and singuler persons, whiche shal offende within any their iurisdicions, or Diocesses, after thesaide feast of al Sainctes, next coming, against this acte & statute, any other Lawe, statute, priuilege, libertye, or prouision hertofore made, had, or suffered to the contrarie, notwithstanding.

And because there hath arisen in the vse, and exercise of the foresaide common Seruice in the Church, hertofore settfurth, diuers doubtes for the fasshion & maner of the ministratiō of thesame, rather by the curiositie of the minister, and mistakers, then of any other worthy cause ther-

therfore aswel for the more plaine and manifest explanation hereof, as for the more perfection of thesaid order of common Seruice, in some places wher it is necessary to make thesame prayer and fashon of Seruice more earnest and fitte, to stirre christian people to the true honoring of almighty God: The kynges most excellent maiesty, with thassent of the Lordes, and commons in thys present parliament assembled and by thauthoritie of the same, hath caused the foresaide order of common seruice, entituled, The boke of commō praier. to be faithfully, & godly perused, explained, & made fully perfect, & by the foresaid authoritie, hath annered & ioined it, so explained & perfected, to this present statute, adding also a forme & maner of making & consecrating of Archebischoppes, bishoppes, priestes, & Deacons, to be of like force, authoritie, & value as thesame like foresaid boke entituled the boke of common praier was before, & to be accepted, receiued, bled, & esteemed, in like sorte & maner, & with thesame clauses of prouisions and exceptions, to al ententes, constructions and purposes, as by the Acte of Parliament made in the seconde yere of the kynges Maiesties reigne, was ordeined, limited, expressed, and appointed for the vniformitie of Seruice, and administration of the Sacramentes thoroughout the realme, vpon suche seuerall paines, as in the saide acte of Parliament is expressed. And thesaide former acte to stande in ful force, and strength, to all ententes, and constructions, and to be applied, practised, and put in vze, to, and for the establishing of the boke of common praier, nowe explained, and herunto annered & also thesaid forme of making of Archebischoppes, bishoppes, priestes, and Deacons, hereunto annered, as it was for the former boke. ¶ And by thauthoritie aforesaid it is now further enacted, that if any maner of person, or persons, inhabityng, & beyng, within this Realme, or any other the kynges maiesties dominions, shal after the saide feast of all Sainstes, willingly, & wittingly, heare, and be presente at any other manner, or fourme of common praier, of administration of the sacramētes, of ma-

An acte for the vniformitie of cōmon praier.

king of ministers in the churches, or of any other rites
cōteined in the booke ānexed to this acte, thē is mēcioned
& settfurth in the said booke, or that is cōtrary to the forme
of sondre prouisions, and exceptions, contained in the
foresaide former statute, and shalbe therof conuicted, ac-
cording to the lawes of this Realme, before the Iustices
of Assise, Iustices of Oyer, and Determiner, Iustices of
peace in their Sessions, or any of them, by the verdict of
xii. men, or by his, or their owne confession, or otherwise,
shal for the first offence suffer imprisonment, for sixe mo-
nethes, without baile, or mainprise, & for the seconde of-
fence, beyng lykewise conuicted, (as is aboue saide,) em-
prisonment for one whole yere, and for the thirde offence,
in like maner, imprisonment durynge his, or their lifes.
And for the more knowledge to be giuen hereof, and
better obseruation of this Lawe: Be it enacted by the
auctoritie aforesaid, that al and singuler Curates shal
vppon one Sondre euery quarter of the yere, duringe
one whole yere, next folowing the foresaide feast of all
Saintes, next comynge, reade this present Acte in the
churche, at the time of the most assembly, & likewise once
in euery yere folowing, at the same time, declaring vnto
the people, by the auctoritie of the Scripture, howe the
mercy and goodnes of God, hath in al ages bene shewed
to hys people, in their necessities, and extremities, by
meanes of hartly, and faithfull praers, made to al-
mighty God, specially where people be gathe-
red together, with one faith and minde,
to offer by their hartes by prayer,
as the beste Sacrifices that
Christian menne canne
yelde.

C Faultes escaped.

In the quere of a. the. vii. leafe, second syde. ix. lyne, for Psal. xlvii reade Psalm. lxxii.

In B. the. iii. leafe, fyrst side, for the cotacion in the margine, John. iii. reade John. ii.

In B. the. v. leafe, fyrst syde. xxiii. lyne, aboue these thinges, reade aboue all these thinges.

In B. the. vii. leafe, second syde. xxvi. lyne, all my goddes, reade all my goodes.

In B. the. viii. leafe, fyrst syde. xxiii. lyne, Jerico, reade Hierico.

In C. the. viii. leafe, second syde. xxi. lyne, called the fielde of bloud, reade, called Acheldema, that is the fielde of bloude.

In E. the. i. leafe, ii. syde, reade the cotacion for the Epistle. i. Cor. xi.

In E. the. vii. leafe, fyrst syde. vi. lyne, when the Priestes ther esoze saw him, reade, whē the Priestes therfoze & the ministers saw him.

In G. the. i. leafe, secōd side, reade the cotaciō at the gospel. Mar. xvi

In H. the. iii. leafe, fyrst syde. iii. lyne, & when he had thus done, reade and when they had so done.

In K. the. iii. leafe, second syde. ix. lyne, the Lorde ouer righteousnes, reade the Lorde oure righteousnes.

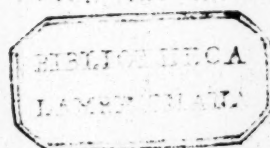
In L. the. iiii. leafe, second syde, last line, godlines reade goodlines.

In M. the. ii. leafe, first syde. xxi. line, offences reade offence.

The prices of this booke.

This boke is to be sold by the imprynter in queres, for. ii. shillinges & vi. pence, and not aboue. Bound in parchment or fozell, for. iii. shillinges. iiii. pence, and not aboue.

And bound in leather, in paper bozdes, or claspes, for. iiii. shillinges, and not aboue. And at the nexte impression, the imprynter leauyng out the fourme of makynge and consecratynge of Archebishops, Bishops, Priestes, and Deacons, shal sell the sayd boke in queres, for. ii. shillinges, and not aboue. And bound in fozell, for. ii. shillinges viii. pence, and not aboue. And bounde in leather, in paste boozdes, or claspes, for. iii. shillinges. iiii. pence, and not aboue.



fr ————— 72
S. ————— 100
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Amys Land 1738
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Amys Land 1738

~~Robert Sandwith~~

Robert Sandwith

Robert L 1500

Robert Sandwith

Robert Sandwith